The Churchman.

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The Churchman,

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Poetry.

For the Churchman.

LIFE.*

What is life ? A troubled wave,
Where man, the bark, is launch'd, to brave
The dashing of the storms, that sweep
The bosom of the surging deep !

What is life ? A summer sky,
Where cloud and sun, conflict on high,
For influ'nce o'er the things of earth,
That joy or sorrow from their birth !

What is life ? A passing breath,
That wails before the steps of death,
And takes a tone from ev'ry cry,
That wanders through the terrene sky !

What is life ? The Iris hue !
The lightning's flash !—The morning's dew !
A shadow on the dial—sped
To join the stor'd-up past—or dead !

This is life—To guard in youth,
The fair and holy font of truth,
To train each errant thought, the way
Which leads to everlasting day.

This is life—In time to see
We treasure for Eternity,
And mould our ev'ry act, to meet
The fiat of a Judgment-seat.

This is life—To stand like rock,
The torrent's swell—the earthquake's shock,
In duty's path, as Jesus trod,
And in a word—*exist for God !*

St. Clair.

Governor's Island, Sept. 26th, 1846.

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* Reflections suggested by a sermon preached by the Chaplain, on the text "What is your life ?"

From the English Churchman.

Among those facts which cause much of the "present distress" among us, is that painful one, of friends "going over" to Rome. Let this fact have its due weight : be it acknowledged that we have lost those whom we could not afford to lose. (Could we afford to lose any ?) Admit that the revival of Church principles, Tractarianism, or what not, has been the remote moving cause. Be it granted that many minds have only made Oxford their half-way house to Rome. Now what do all these admissions amount to ? At the best, or worst, we say that it is a result which we ought to reckon upon, and expect. A vast revival of life occurs in our communion—in a body—which, in common with all Christendom, and, *especially in common with Anglo-Romanists about us*, was in a torpid and all but moribund state. Men throw themselves into a system. For the first time in their lives, they are led to appreciate in the Church, that simply hierarchal and ecclesiastical aspect, which only a Church presents. This is the Church movement in the Church of England, of which our own days have witnessed the rise and growth. It is a movement ; it is a stir and rush. Minds throng and advance in a crowd ; the body, as a body, is scarcely other than a tumultuous one ; it is the upheaving of a mass ; a wave-like impulse which carries minds on. Men are moved rather than move : and then they are landed in a strange country, one for which, as it seems, few of us were educated. It is no wonder at all that among the thousands who, more or less, have received of the present Church impulse, and who have been thrust forward in the Church direction, some, or many, should carry out these principles in excess ; in other words, should turn Romanists.

Nor is it an adequate objection on the Anglo-Roman side to say, that the admission just made, that we Anglicans were not educated in Church principles is fatal to our claims. It is a difficulty, certainly, to admit the historical fact, that that our Church, or any Church, should so generally have forgotten its principles, and yet should remain a Church ; which is the position we claim for the English Church of the nineteenth century. And yet, this difficulty presses on the Romanists, equally with ourselves. What were the efforts of the Roman mission in this country, prior to the Anglican movement of 1832 ? What were their Chapels, and Services, and Clergy ? What was their literature ? The *Dublin Review* commenced somewhere about 1837, if we remember right, long after the English movement had commenced. The *Tablet* is a publication of yesterday. The English movement produced the æsthetic and architectural development. It is we who have led, and Rome which has followed. If we were all asleep our slumbers were broken before Rome rose, not only to activity, but even to consciousness ; indeed, Rome slept on, till our activity and life forced her first into recognition, and then into imitation.

But this movement brings earnest and undisciplined minds into a certain new ground ; it drags them within a new set of influences ; it opens out to them the appreciation of a vast system, of which they had previously neither knowledge nor anticipation. Now, in so far as it is a system, it is common property, both to Rome and to ourselves. There are certain grand principles—there is an idea, viz., that of the Church—there is an immense range of thought, which, for shortness' sake, we may call the Church Idea, which we claim in common with Rome. There may be, and there are, many minor, accidental, inferior details ; there may be also, many very important particulars, and even some essentials, in which our teaching and that of Rome differ. But still the hierarchical principles—the notion of a Divine Kingdom—the formal system of a Church presents itself as accurately, and sensibly, and naturally to the true Anglican as to the true Romanist. An Anglican revival, to be true to its formative cause and essential character, must aim at, and always has displayed, a simply *Church* aspect. Such was LAUD's revival—such was the Non-juring movement ; both essentially and remarkably Anglican revivals ; and both essentially ecclesiastical and formal. If they were movements, they were singly and definitely Church movements ; and, therefore, of any purely Anglican movement it is a necessary condition that it must be a Romanizing movement, in a certain sense. That sense, namely, that as Rome has eminently preserved the hierarchical, and sacerdotal, and formal, and objective character of the Christian religion, anything which tends to bring out the latent hierarchical principle in any other Church, brings that Church, *ipso facto*, more into comparison and connexion with a certain aspect of the Church of Rome. As a Church, the Church of Rome has, we believe, other, and less loveable aspects than its purely ecclesiastical one ; but, whenever the Church of England moves, because it must move in an ecclesiastical direction, in this one aspect, at least, it must "Romanize."

Within the sphere of the Church idea, the Church of England exercises an influence, and the Church of Rome exercises an influence.—That idea is the common property, and often becomes the debateable ground of both Communions. Brought within the sphere of Church influence, an English Churchman's mind is also brought within the sphere of Roman influence. The Church of Rome, because it is a Church, and because it speaks and walks as a Church, must attract, or at leat arrest, the notice of all who themselves rejoice in the name of *Churchmen*. The "Romanizing" element is therefore inseparable from an Anglican revival : the Roman influence, and claim, and appeal, must coexist with the simplest admission of the fact of the Church of England claiming at all to be part of the Church Catholic.

But the existence of a claim, and of an influence, and the fact of the presence of an attractive Romanizing element, are no grounds for admitting such claim, or yielding to such influence, or falling into such attraction. All that we are arguing for, is to admit fairly that a certain degree of Romanizing is normal to a true Anglican recognition of the Church. And, if this be admitted, it will follow from the infirmities and weaknesses of human nature that, in cases, *Romanizing* will end in *Romanism*. Not that it ought to do so, but it will. Cases, therefore, of defection to Rome, are precisely those phenomena which we are bound to expect in any Anglican revival. We ought to make up our minds to them ; they are neither more nor less than the necessary results of the Church movement. Parallel to the advance of the Church of England must co-exist cases, more or less numerous, of defection to Rome.

There are circumstances certainly which would invest defection to Rome with a character altogether different from what it has hitherto borne. We are neither exaggerating nor disparaging the actual and present importance of what has occurred. Our losses are what they are ; let us look them fairly in the face, and try to give them their just and true estimate. They do not amount to the total abandonment of the Church of England by all who hold Church principles. This is not the case which we have to contemplate and to get over. The movement and growth in the Church of England still goes on, in spite of defection. A and B "go over," and yet the Anglican movement does not pause nor halt ; our march, as a body, is onward, though here a straggler limps in the road, or though there an impatient soldier adopts other colors. Our angels are not deserting us in a phalanx ; the Church mind does not die out at once in and throughout the Church of England. It is but the desultory course of individuals which we have to bewail ; and, as we have said, this we ought to expect. If either a large proportion, or distinct bodies and sections, of those who represent true Anglican principles, were to quit us together, the case would be different, and perhaps more serious ; but there are no signs either of the revival, as such ceasing, or of the movement being checked. Individuals may, and according to our view in given cases, must exaggerate or distort views which they have come into, or adopted ; but, until the whole body of existing Church sentiment, and feeling, and action, is erased from among us, we need not, as to the mere fact of the existence of desertion, trouble ourselves about more than such fact. The fact is bad enough, and sad enough ; but it proves nothing as to the truth or falsehood of our position. It ought to influence nobody's judgment.

And in this way we are perfectly justified—nay, required,—to do that which our adversaries, on either side, object to us. The desertion being that of individuals, we may account for each case upon its own separate grounds. While the "going over" is only of individuals, as individuals, upon individual grounds, as every one owns by publishing his "grounds of conversion," we may examine and inquire whether this or that individual tendency, or disappointment, or irritation, or constitutional bias, or temperament, or solicitation, or weakness, had not its own peculiar weight and stress in the way of influencing the final step of quitting the Anglican Communion. Preferences are of various kinds, tendencies are omnigenous : one man is under the argumentive influence, another is urged by the faculty of imagination, a third is drawn away by his own lack of self-reliance ; this from dislike, and that from need of control. Still, in different ways, individual and widely different causes often produce the same result ; but while individuals are, as a fact, thus susceptible of changing and opposite influences, it is only fair for us to refuse to comprehend them all, as Romanist writers ask us, under one cause.

The character then, of the Anglican movement and the mutual relations of the Churches of England and Rome, and the fact of the desertions from our communion being only those of separate and isolated individuals, all these considerations would lead us to expect that exact state of things in the midst of which we find ourselves, viz., that we should constantly be subject to individuals "going over." And that this state of things is to be looked for in a period of transition, and growth, and progress, as its natural and unavoidable and deplorable accompaniment.

For let no one say either that the best and all of our Church-minds quit us ; or that admitting that we can arrive at a "respectable fanaticism," it needs the Church of Rome to expand our rudimental Christian graces and virtues into heroic proportions. Of Mr. Newman we have only to say that, admitting as we do with much and intense sorrow his secession, he is not the Church of England. And without even suggesting comparisons, it is possible he may have left those who are not in some matters altogether his inferiors behind him. We, on this occasion preclude ourselves from minute examination ; but who shall say that the recent publications, say of Mr. Faber and Mr. Marshall, since their secession, prove any thing like growth in a single Christian grace ? If these persons wrote as Christians while Anglicans, and if since their secession, they cannot soar beyond railing and calumny, how does this tell in favor of Rome ?

One word more. We have said that individual defection to Rome was always to be looked for as an unavoidable accompaniment of an Anglican revival. As soon as the Church of England stirs and moves, some of its individual members drop off to Rome. There always has been, as there is now, a constant flow in that direction : not a large burst and torrent of converts, but an oozing and leakage. Those who fall off are not all the highest of the Anglican mind, nor the lowest. They go and leave their equals and inferiors behind them. And yet they may be men of learning and literature, and standing, and worth, and value, and importance. They are fair average men, some much higher than others, some very common-place people indeed. Such, we say, has always been the case with the Church of England whenever it displayed life and revival at all. It was only in the 18th and 19th centuries that there were no secessions to Rome. Let any one look through "Woods Athenæ Oxonienses" and he will be, as we were, quite surprised at the regular customary amount of Roman converts. And it seems part of our system that we should be constantly losing loose members that way.

Still, what we wish to be observed is, that the present secessions are no novelty as such, nor an anomalous fault or new feature in the Church of England. We experience it now because we always have experienced it. There is nothing new in it. We copy, as we extracted, almost at random the names of Roman converts, Oxford graduates alone, upon which we have stumbled in looking through Antony à Wood. And unless we are mistaken, we shall always find a crop of defections as an invariable accompaniment of the more remarkable periods of religious activity in England ; such are the reigns of Elizabeth—the revival under Andrewes and Laud, and that subsequent to the reign of Charles II., or the Non-juring movement. If as we have said the present movement is identical in spirit with these, the same result may be expected and reckoned upon to accompany it. First we may class together as deserters from Anglicanism, those who admitted the English Service Book, but who quitted our communion, at a later period in Elizabeth's reign. Such are Stanyhurst, who conformed about 1580 ; John Peter, do. ; Warmington, do. ; Blackwell, do. ; Buckland, do. ; Rainolds, whose brother and he mutually converted each other about 1572 ; Rishton, do. ; Hart, do. ; Bristow, do. ; Briant, do. ; Sherwin, do. ; Campian, do. ; Saunders, do. ; Verstegan, do. ; Gifford, afterwards Archbishop of Rheims, do. ; Bishop, do. ; Bagshaw, do. ; Weston ; Tresham, of S. Johns's, 1575 ; Emerford, do. ; Boyde, of New Coll, do. ; Johnson, of B. N. C., 1576 ; Howel, of Exeter, 1570 ; Cuthbert Mayne, of S. John's, 1572 ; Shaw, do. ; 1570 ; Meredith, do., do. ; Cottam, of B. N. C. ; Ford, of Trinity ; Shert, of B. N. C. ; Wygges, of S. John's all about the same time.

The next batch was about ten years later, in 1580—88, when may be mentioned, Alan, Fitzherbert, Colleton, Pitts, Worthington, Holland, Bridgewater, Fenne, Persons, Ely, Case, Stapleton, Rastell, Turner, Chambers, Fitzsimon, Smith, afterwards Bishop of Chalcedon, (Bramhall's antagonist.)

Another series of "converts" occurs in the beginning of the 17th century, ranging from 1600 to 1620. Such are Herbert Croft, who conformed 1600 ; Jones, fellow of S. John's, do ; Barnes, do ; Leech, 1609 ; Higgons, student of Ch. Ch., 1609 ; Sir Tobie Matthews, son of the Archbishop of York, 1619 ; Carrier, fellow of C. C. C., 1614 ; and in his account of his conversion, he mentions as fellow converts, H. Jansen, LL.D., of All Souls ; T. Read, LL.D., of New Coll. : Nowlands, of Exeter ; Joyner, of Magdalene ; Glue, of Balliol. Besides there are Davenport, 1615 ; Price, student of Christ Church, 1617 ; Lacey, Magdalene Hall, 1611.

A similar flow of converts may be noted as the accompaniment of Laud's revival ; among whom we have noticed Montague, brother of Earl of Manchester, who conformed about 1645 ; Crashaw the Poet, 1644 ; S. Goffe, of Merton, D. D., and King's Chaplain, about 1648 ; Hugh Cressey, fellow of Merton, Canon of Windsor, and Dean of Leighlin in 1646 ; Rowland, of Exeter, Curate of S. Margaret's, Westminster, 1640 ; Sir Kenelm Digby.

After the Restoration, as partakers of the non-juring sentiment may be noticed, such as Abraham Woodhead, fellow of University ; John Goad, fellow of S. John's, and Head-Master of Merchant Taylor's, 1686 ; Gawen, Prebendary of Winchester, about 1680 ; Robert Nelson's wife, and step-daughter.

Surely this is exactly the state of things which we are now witnessing, which is deplorable and sad, but which need not cause either despair or unnecessary perplexity. Secessions to Rome always have been, always will be. But still secessions of individuals.

To a tender and ingenuous spirit, the persecution of the tongue is worse than that of the sword, and with more difficulty submitted to ; as indeed a good name is more precious than bodily life. Believers in every age have been persecuted in this way ; and the King of Saints often mentions it as one of the bitterest ingredients in his cup of sorrows. Faith and prayer are the arms with which this formidable temptation must be encountered, and may be overcome. The former assures us that God can save and deliver us from it ; the latter induces him so to do.—*Bishop Horne.*

God has had His city from the beginning, and the devil his camp, laying siege to it, and often wasting and almost destroying it ; whereby God showed His almighty power and love to His Church, in His miraculous defence of it amidst so many and great dangers.—*Leslie.*

Communications.

For the Churchman.

CLAIMS OF THE PAPACY CONSIDERED.

Mr. Editor,—You lately gave, (Aug. 1,) an extract from the English Churchman on the subject of lay interference in the election of the Popes of Rome. The writer most justly urges that such interference is every way as inexcusable as is that of the sovereign of England in the election of Bishops. If "the appointment of the Pope himself is subject to a secular veto," and if such interference vitiates the election of bishops, it must in the nature of things equally vitiate the election of a Pope, unless it can be shown that in his case it is by divine appointment. This no one claims ; and indeed the Popes have set themselves above it by setting themselves "higher than the kings of the earth."

That royal interference in the election of bishops goes to invalidate subsequent consecration cannot be admitted ; neither can the like be admitted as to placing the Pope elect in the Chair of St. Peter. In either case it merely proves a condition of vassalage to the kings of the earth, a form of captivity under which the Church is not free to serve God as He would have her ; the consequence of which is defilement and shortcoming in blessing, but by no means the extinction of the means of grace and the ceasing of all blessing. Grievous as was the captivity in Babylon, God yet had His saints there, which were impossible on the ground that captivity necessarily extinguishes all privileges. In this favorable light I feel bound to regard all Christendom alike : for in wrath God remembers mercy towards all during the day of grace.

It is abundantly manifest that on this head the papacy is as deep in the mire as any sect in Christendom : and it is as manifest that thereby the claims to infallibility and supremacy are completely overthrown :—not that the Church does not need them, but that they are not with Rome. In the quoted words of the *Tablet*, "the Church is not free : her hands are in manacles : she has fallen into the grasp of cruel heresies." If this is the condition of Rome, the whole of Christendom is implicated in it : for the captivity of a part is the virtual captivity of the whole. If others say, "No : though Rome be captive, yet we may be free ;" it shows ignorance of the mystery of the captivity and sufferings of Christ in His body the Church ; not knowing how to be bound with the captives, nor to have the same care one for another. For if one member suffer all the members should suffer with it. The whole house of Israel tarried seven days for Miriam while she was shut out of the camp. On this ground I confess Rome to be my brother and sister and mother in captivity and affliction ; and God forbid I should feel otherwise towards any of the baptized.

The corruptions of the Church do not invalidate priesthood and sacraments where they are not cast off. These Rome has. And Rome holds to the doctrine of Catholic Unity ; though she has gone about to establish it upon principles destructive of all truth and order equally with the wildest radicalism. The Bishop of Rome might have held a primacy over the Universal Church, not by the subjugation, but by the consent, of all other bishops : and if Christendom had been in the condition for it, it would have been vastly better than to set up national Archbishops over national sects under captivity to kings. Of course such an expedient would come vastly short of the perfect way of the Lord, who set apostleship first in the Church. But if the quarrels of bishops or secular interference would not have broken it up, it might have been a great comparative blessing.

But there is an assailable point in the claims of the papacy—a *jugulum causæ* which no Protestant opponent, that I am aware of, ever thought of attempting. I mean as to the means by and through which the Pope is constituted and invested with his dignities and powers. But in order clearly to bring out my meaning I must lay down a first or eternal principle of order, which God cannot infringe, and the infraction of which by man He never fails to punish. It is expressed by St. Paul in these words : "Without all contradiction the *less* is blessed of the better"—Κρειττονος—"stronger, more powerful, superior," says Parkhurst. The apostle uses it in asserting the superiority of Melchisedec to Abraham.

It is acknowledged in all science that no power can generate a power greater than itself ; that the less or inferior cannot constitute and endow the greater or superior : that no addition together of mere negatives can constitute a positive ; or, as Bishop Doane expresses it (Trial Bishop Onderdonk, p. 290) that from no series of mere *minus* quantities *plus* can ever result : so that a man cannot convey to another that of which he possesses no part ; and that a million of such added together cannot, by the addition, rise above the negative condition of each individual. But what individual, or what conclave, when the Chair of St. Peter is vacated by death, and the Popeship is defunct, is great enough to ordain, endow, authorise and empower the man with the triple crown, sole vicegerent of Jesus Christ on earth ? No one man or conclave claims to profess any part of this gigantic power and supremacy, or to be competent to one papal act. How then can they or any of them convey it to another ? The assumption is a self-evident impossibility, and as impious as it is absurd, for it strikes a death blow at all order, and asserts a universal principle of radicalism, usurpation, violence, and anarchy. If one man, or any number of men, can constitute his or their superior, any and all men can ; and there is an end of the order of God according to the Scriptures. Tail is head and head is tail, and there is neither head nor tail, nor unity, nor stability by joints and bands from God.

Again. The Pope elect passes under no form of ordination by laying on of the hands of a competent ordinance, for none such at the time is admitted to exist on earth. He simply *usurps* the throne, the crowns, the powers. No lawful bishop can dispense with ordination and take his office by virtue of mere election. No orthodox man believes that presbyters can constitute and authorise or make a bishop, or that any inferiors can make their superior. They say that St. Peter ordained his first successor : and the Lord Jesus ordained St. Peter. But who authorized this tremendous breach upon the principle of order recognised in so saying ? Who authorised St. Peter's successors to usurp his office without ordination to it ? An election is not an ordination, and in no other instance has it been substituted for ordination but by the heretics who place the power of it in "the voice of the people." Do the English Bishops pretend to exalt an archbishop out of and above their own order ? No : for they acknowledge no such order in the Christian ministry ; neither can there be unless by some authority under God higher than bishops ; and such the Universal Church never recognised except in that ordinance which God "set first in the Church," the twelvefold apostleship.

Again. They say the Holy Ghost in a conclave decides the election of a Pope. But this involves as great a breach of fundamental truth as the other. Where is it written in Scripture that the mind and will of the Lord are ascertainable by a party vote, and the decision of a majority in party strife ? There are rival candidates for the papal chair. Each candidate is the head or the tool of a faction. In this strife "the princes of this world" mingle and take part. One king backs one candidate, and another king another. All the unrighteous tactics of intrigue and deception are put in motion ; and international and civil war are sometimes the result. And the faction that can outwit or master its rivals in this ungodly strife is the organ of the Holy Ghost for declaring the mind of the Lord, and His choice of the man who thus becomes His sole vicar on earth wearing the triple crown ! The lie is here so palpable and gross that it is "almost a miracle" that any human being can be found to believe it.

But there are other and most serious grounds on which to try the claims of the papacy—grounds involving its consistency and orthodoxy in the very first article of the Christian Faith. Every one knows that the Pope for many centuries has claimed to be a king of kings in virtue of his office as viceregent for our Lord on earth ; which claim was for several centuries undisputed in the West. And every one knows also that now there are vast numbers of papists professing the democratic creed. Indeed, one of them, the Editor of Brownson's Review, has set forth democracy as the only true political creed, even in the face of all the Pope's royal pretensions. And how is this difficulty solved ? By taking ground which makes the Pope to be a liar, a usurper, and a heretic. They say (I have heard Romanist priests say it) that the Pope has no authority in political doctrine, because on that head the Word of God is silent. I think Brownson (his Review is not now in my possession) says the same. If the Pope has not, he is a liar and usurper, and the doctrine involved in the lie and usurpation is a most pernicious heresy, directly tending to rob the people of their most sacred rights, and to bind them down in abject servitude. And so, by their own showing, how can Popish democrats trust to the infallibility of the Pope in matters of religion, seeing they deny his capacity (or his honesty, it matters not which) to distinguish between the truth of the Gospel and that which they deny to fall within the region of revelation and religion ? Here they are at issue with the Pope upon the very climax of his pretensions, his infallibility. The position they take upon this point is as fatal to the papal claims as any that can be imagined. And let it be well noted that their rejection of the Pope's assumed competency to decide upon their political creed in the face of all his pretensions, amounts to a full and solemn denial of his capacity (or of his willingness, it matters not which) to decide upon what is contained in the Scriptures and what is not.

Suppose, for the sake of illustration, the Pope were to address all Romanists throughout the world in the following words :—"You acknowledge me to be your common Father in God, your infallible guide and ruler in the one Catholic Faith. Will you follow me in this Faith ? I am a royalist because I believe in God, who is 'King of all the earth,' and no democrat, and who therefore cannot authorize a political creed which would banish His name and office from among men. I am a royalist because I am the vicegerent on earth of Jesus Christ the Prince of the kings of the earth : and do you imagine that He could delegate this power to a professed democrat, or to a man of no political creed ? Can you lift up your eyes to my triple crown and deny my right to require you to be royalists on pain of damnation ? Can you repeat the Lord's Prayer without begging of God speedily to destroy democracy, root and branch, and make royalists of all democrats, or cast them into perdition ? For when His kingdom comes, do you imagine that democracy can be tolerated ? and if not then, why now ? I recognize baptism to be a king-making ordinance, because we are baptized into the hope and calling of joint-heirs with Christ to the end of reigning on the earth in the coming kingdom in the character of kings and priests to God over the whole world of mankind : and can you deny your baptism by adopting the democratic creed, and deny me by rejecting my authority over you in this great and leading article of the true Faith ? And how again can you be trained to the expectation of a kingdom by trampling down royalty, and casting it out of the world ?"

This form of address is perfectly consistent with all the papal claims and pretensions ever made : (whether it be consistent with the Gospel, let the reader judge.) Judged by it and by those claims, the democratic creed, *especially as propounded by Mr. Brownson, a Romanist*, is the most gigantic heresy ever broached. He defines democracy to be "that form of government which vests the sovereignty in the people as population, and which is administered by the people either in person or by their representatives . . . . . In relation to it the people are assumed to be what God Almighty is in the universe, the first cause, the medial cause, the final cause. It emanates from them ; it is administered by them and for them."

From these considerations it is evident that democracy, and Romanism as professed at Rome, are utterly irreconcilable. In principle they are at deadly hostility, and cannot long avoid contention and destruction on some side. The Pope in consistency is bound to regard and treat all democrats as rebels and pestilent heretics, and according to practice, when the Pope had power, objects of extermination by fire and sword. His priests every where, and without compromise, even at the risk of life, aught to denounce democracy as the one big lie of the Liar, his master doctrine. But if the Court of Rome connives at democracy, and allows of its profession and practice in order to make converts of those who profess it ;—if the Pope is a royalist in Rome, and a democrat in America in order to win the Americans,—I shall leave the reader to sirname the policy as he likes. At all events this dilemma is fatal to the papal claims. They are equally impaled upon either horn. His royalties are anathema towards democracy : his democracy (for he encourages it in America by not forbidding it) beats back the curse upon his royalties. And the dilemma has a third horn, sharp and hooked as the others. Those who deny the Pope's authority in political doctrine involve themselves in the denial of his capacity to discern between truth and error at all ; or of his integrity, provided he has ability, it matters not which ; and so down tumbles the whole fabric in a chaos of absurdity, falsehood, and impiety. The fabric is one, and the parts must stand or fall together. The Pope is whole Pope or no Pope ; and those who reject his royalties and his claims connected with and dependent on them, give the best of reasons for rejecting him altogether. But rejecting him as Pope in the major part of his claims, his right to external lordship over the kings of the earth to make and break them at pleasure, which is not even the attribute of our Lord till *after His Advent in glory :* they show the very grossest stupidity and mental delusion in asserting and cleaving to his assumed infallibility in spiritual things. They kill their idol, and worship him as infallibly alive !

Mr. Brownson tells us that Protestants lose the logical faculty. His charge is mournfully but too well founded. But are the papists clear of the imputation ? I trow not ; though I am free to admit that on some points no mere Protestant can stand in argument before even Mr. Brownson himself, for the simple reason that on those points he is backed by Catholic Truth. And I have no wish to say that a man cannot be saved in the papacy.

This article is submitted in the hope of warning such Churchmen as may think to escape the snare of evangelicalism and ultra Protestantism by fleeing into the pit of popery. The men of Judah who fled from the King of Babylon did not better their condition by going down to Egypt. "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth !" We are all a tumultuous city, full of stirs, running hither and thither for meat, and grudging if we be not satisfied.

It is a great thing to know that we all come short of the glory of God, and that no man may boast against his brother. If we compare and measure ourselves by ourselves we are not wise ; for none of us have the true standard of the sanctuary. That became lost when "the true tabernacle" was broken down ; and none of our fictions can supply its place. False measures and deceitful weights cannot serve our turn ; and the true can be found only with the keepers whom the King appoints, and who are faithful in their trust.

The dishonor of Rome is my dishonor, because Rome and I have been baptized in the same baptism and into the same body of Christ, to share the common suffering and reproach, and to confess the common sin. I dare not charge the Romanists with wilfully and knowingly cleaving to the evils of their system. I believe that their eyes are blinded while they put darkness for light and light for darkness in common with all who do so ; so that the many good things which Rome has are mixed up and confounded with many corruptions. With all her faults I still deem her vastly preferable to many more modern confederacies.

Mere mutual accusation can do us no good ; but mutual forbearance and confession may. We may point out public evils without sitting in judgment on persons ; nay, in true charity to those ensnared in them. God judgeth persons. David found it better to fall into His hands than into man's when he had sinned, because His mercies are great. This is still the consolation of the conscience-stricken.

The writer is no Protestant, but wishes to be Catholic in the sense of the Creed that says, "I believe One Catholic Apostolic Church." Yet he thinks that if Protestant Churchmen will honestly stick to the plain English of their Creeds and Rituals, connecting them with ante-papal antiquity, they may steer clear of the madness of radicalism and novelties on one hand, and of popery on the other ; and thus wait upon God acceptably until He shall be entreated to "raise up His power, and come among us, and with great might succor us," according to what our fathers have declared to us of His doings of old—in the first days of our common Mother.

Catholicus.

For the Churchman

CHAPTER XVI.

CONFERENCE BETWEEN LIBERIUS, BISHOP OF ROME, AND THE EMPEROR CONSTANTIUS.

Constantius.—"We have judged it right, as you are a Christian, and the Bishop of our city, to send for you in order to admonish you to abjure all connexion with the folly and wickedness of Athanasius. For it was in this light that his conduct was reviewed by the whole world, where he was separated from the communion of the Church by the Synod."

Liberius.—"O Emperor, ecclesiastical sentences ought to be enacted with justice : therefore, if it be pleasing to your piety, order the judges to assemble ; and if it be seen that Athanasius deserved condemnation, then let sentence be passed upon him according to ecclesiastical forms. No man ought to be condemned without being examined."

Constantius.—"The whole universe has condemned him ; but, as he has done from the very first, does but trifle away time."

Liberius.—"Those who signed the condemnation were not eye-witnesses of any thing that occurred ; but were actuated by the desire of glory, and by the fear of ignominy."

Constantius.—"What glory did they desire ? What ignominy did they fear ?"

Liberius—"Those who love not the glory of God, but who attach greater value to your gifts than to His glory, have condemned a man whom they have neither seen nor judged ; this is very contrary to the principles of Christians."

Constantius.—"Athanasius was present at the Council of Tyre, when he was judged and condemned by all the Bishops of the world."

Liberius.—"No judgment on his conduct has ever been passed while he was present. Those who were there assembled, condemned him without cause after he had retired."

Eusebius, the Eunuch.—"It was demonstrated at the Council of Nice, that he held opinions entirely at variance with the Catholic faith."

Liberius.—"Of all those who sailed with Ischerus to Marœotis, and who were sent with memorials against the accused, five only delivered the accusation against him. Of five who were thus sent, two are now dead, namely ; Theognis and Theodore. The three others, Maris, Valeus, and Ursacius, are still living. Sentence was passed at Sardica against all those who were sent for this purpose to Marœotis. They presented a petition to the council, soliciting pardon for having drawn up at Marœotis, memorials consisting of false accusations and depositions of only one party. Their petition is still in our hands. Whose cause are we to response, O Emperor ? With whom are we to hold communion ? With those who first condemned Athanasius, and then solicited pardon for having condemned him, or with those who have condemned these latter ?"

Epictetus, the Bishop.—"O Emperor, it is not on behalf of the faith, nor in defence of the ecclesiastical judgments that Liberius is pleading ; but merely in order that he may boast before the Roman Senators, of having by his arguments, turned the emperor from his purpose."

Constantius.—*(addressing Liberius.)*—"What portion do you constitute of the universe, that you desire to destroy the peace of the whole world, in order to defend one solitary wicked individual ?"

Liberius.—"If I were standing alone, the cause of truth would not be less important. There was once a period when only three persons could be found sufficiently courageous to resist the royal mandate."

Eusebius the Eunuch.—"You compare our Emperor to Nebuchadnezzar."

Liberius.—"By no means. But you rashly condemn a man without any previous examination. What I desire is, in the first place, that a confession of faith be signed, confirming that drawn up at the Council of Nice, and secondly, that all our brethren be recalled from exile, and reinstated in their own bishoprics. If, when all this has been carried into execution, it can be shown that the doctrines of those who now fill the churches with trouble, are conformable to the apostolic faith, then we will all assemble at Alexandria to meet the accused, and their defenders, and after having examined the cause, we will pass judgment upon it."

Epictetus, the Bishop.—"There are not sufficient public vehicles to convey so many bishops."

Liberius.—"Ecclesiastical affairs can be transacted without public vehicles. No churches are unable to provide the means for the conveyance of their respective bishops by sea."

Constantius.—"The sentence which has once been passed ought not to be revoked. The decision of the greater number of bishops ought to prevail. You alone retain friendship towards that impious man."

Liberius.—"O Emperor, it is a thing hitherto unheard of, that a judge should accuse the absent of impiety, as if he were his personal enemy."

Constantius.—"All, without exception, have been injured by him, but none so deeply as I have been. Not content with occasioning the death of my eldest brother, he endeavored to excite Constans, of blessed memory, to enmity against me; and, had not his aims been frustrated by my moderation, he would have caused a violent contest between us. None of the victories which I have gained, not even excepting those obtained over Magneutius and Salvanus, appear so satisfactory to me as the ejection of this despicable man from the government of the church."

Liberius.—"Do not gratify your own hatred and revenge, O Emperor, by the instrumentality of bishops; for their hands ought only to be raised for purposes of blessing and of sanctification. If it be consonant with your will, command the bishops to return to their own residences; and if it appear that they can become of one mind with him who to this day maintains the true doctrines of the confession of faith, signed at Nice, then peace will ensue throughout the world, and an innocent man will not serve as a mark for reproach."

Constantius.—"One question only requires to be made. If you will enter into communion with the churches, I will send you back to Rome. Consent therefore to peace, and sign your assent, and then you shall return to Rome."

Liberius.—"I have already taken leave of the brethren who are in that city. The decrees of the church are of greater importance than a residence in Rome."

Constantius.—"I will give you three days to consider whether you will sign the document, and return to Rome; if not, you must choose the place of your banishment."

Liberius.—"Neither three days nor three months can change my sentiments. Send me wherever you please."

After the lapse of two days, the Emperor sent for Liberius, and finding his opinions unchanged, he commanded him to be banished to Berea, a city of Thrace. Upon the departure of Liberius, the Emperor sent him five hundred pieces of gold to defray his expenses. Liberius said to the messenger who brought them, "Go and give them back to the emperor: he has need of them to pay his troops." The empress also sent him a sum of the same amount; he said, "Take it to the emperor, for he may want it to pay his troops; but if not, let it be given to Augentius and Epictetus, for they stand in need of it." Eusebius the Eunuch, brought him other sums of money, and he thus addressed him: "After having converted all the churches of the world into deserts, do you bring alms to me, as to a criminal? Go, and become first a Christian." He was sent into exile three days afterwards, without having accepted anything that was offered him.

CHAPTER XVII.

BANISHMENT AND RETURN OF THE HOLY LIBERIUS.

This illustrious champion of the faith was sent into Thrace according to the sentence that had been enacted. Two years after this event, Constantius went to Rome. The ladies of rank urged their husbands to petition the emperor for the restoration of the shepherd to his flock: they added that if this could not be conceded, the flock would go itself in quest of its great pastor. Their husbands replied, that they were afraid of incurring the resentment of the emperor. "If we were to ask him," they continued, "we should not succeed in obtaining the least concession, but if you were yourselves to present the petition, he would either accede to your request, or else dismiss you without injury." These noble ladies adopted this suggestion, and presented themselves before the emperor, after having adorned themselves in the most splendid attire, that their rank might be evident from their appearance, in order to ensure greater respect and lenity. Having thus presented themselves before him, they besought him to take pity on the condition of so large a city, deprived of its pastor, and ravaged by wolves. The emperor replied, that the flock possessed a pastor capable of tending it, and that no other was needed in the city. After the banishment of the great Liberius, one of his deacons, named Felix, had been appointed bishop. He preserved inviolate the doctrines set forth in the Nicene confession of faith, yet he held communion with those who had corrupted that faith. For this reason none of the citizens of Rome would enter the church while he was in it. The ladies mentioned these facts to the emperor. Their persuasions were successful: and he commanded that the great Liberius should be recalled from exile, and that the two bishops should conjointly rule the church. The edict of the emperor was read in the race course, and the multitude shouted, that the imperial regulation was just; that the spectators were divided into two factions, each deriving its name from its own colors, and that each faction should now have its own bishop. After having thus ridiculed the edict of the emperor, they all exclaimed with one voice, "there is but one God, one Christ, one Bishop" These were their precise words. Some time after this Christian people had uttered these pious and just acclamations, the holy Liberius returned, and Felix retired to another city.—*From Theodoret's Ecclesiastical History.*

For the Churchman.

DEAR MR. EDITOR.—I lately met with the following canon of the Scotch Church, passed in 1743. The Rt. Rev. Thomas Rattray, D.D., Bishop of Dunkeld and Primus, from 1739 to 1743, is said to have been its author. It was adopted at a synod held in that year after his demise, and did not arise out of any present necessity, but was enacted to define the powers of the Primus or presiding Bishop. I think that in view of recent demonstrations in a certain quarter, an enactment of this sort *mutatis mutandis* at the ensuing General Convention would be beneficial legislation. "Canon III. That if either the present or any subsequent primus shall, in the present situation of the church, lay claim to any metropolitical or vicarial power, or to any further power of any kind than what is granted to the primus by these present canons, the primus or bishop so claiming shall be suspended from all Episcopal jurisdiction, even within his own district, until he give in to the bishops a subscribed ~~remuneration~~ renunciation of any such claim, as being what may prove of most dangerous consequence to the church in her present circumstances." VERBUM SAT.

The true state both of nations, and the individuals of which they are composed, is to be estimated from one single circumstance, namely, whether, in their doings, they remember or forget God. Remembrance of Him is the well-spring of virtue; forgetfulness of Him the fountain of vice. —*Bishop Horne.*

For the Churchman.

Mr. Editor.—One of the best things I have ever seen in the Episcopal Recorder, is the *leader* in its last, October 31st. It shows up handsomely the ridiculous folly of those men among us who make such an ado about preaching in the surplice instead of the gown, and from the lectern instead of a pulpit. It presents a proper medium also through which to view the gravity wherewith the Bishop of Ohio is laying himself out (and that with the assumption of Episcopal dictation, censure, and discipline, where "the rubrics and canons" give right to neither,[*]) to settle the question, in reference to the communion table,—(Is there nothing like irreligion in thus making that holy thing a stumbling block, and a by-word?)—between wood and stone, between legs and pannels or curtains, between a fixture and a moveable.

The principle concerned in all such unholy folly, is here well put in the Recorder. I hope that number will have twice as many readers in Ohio as the paper generally has.

The leader is not the only pleasant part of the Recorder's last. I have just read one of its communications, signed "Evangelicus." This worthy writer, if his present piece fairly represents him, *is an honest, straight forward low Churchman* —a character which, though myself a decided high Churchman, I can and do respect. There is no mincing, no sickly sentimentality, no trimming, no time-serving about him. He believes —his system, if he is honest, compels him to believe—that "such men as Hobart and Ravenscroft and Seabury" were all wrong; and as a virtuous and honorable man, he says so. He does not wage war against their principles, and at the same time truckle for popularity by hanging out their names. This is what we want; give us honest antagonists and a fair field, and the duty of earnestly contending for the faith once delivered to the saints, will be attended with much less ill nature and unchristian consequences, and much more likely to end in the strengthening of the cause of truth.

In this connection I am reminded of an event that occurred in this city some twenty or thirty years ago. Two good personal friends, a high Churchman, and a stiff, consistent, and uncompromising Scotch Presbyterian clergyman, of eminence in his day, were in conversation. I like that Bishop of your's, said the Presbyterian, meaning Bishop Hobart. He's an honest man. He *is* what he *pretends to be*. *He* never deceives or disappoints us. We always know where to find him. There is your Dr. ———, and your Mr. ———; we make use of them, and turn them to some account. They are available for platform exhibitions, and anniversary speeches; but we have'nt half the respect for them.

RECTUS.

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[*] "How long will it be," exclaims the Recorder, "before the principle is settled throughout all our borders, that the Protestant Episcopal Church in the United States has chosen to place herself under a government, not of men but of *laws*?" Again: "If it is really to become a question of authority, then the first inquiry should be, what say the rubrics and canons?"

For the Churchman.

MR. PUGIN'S NEW CHURCH.

Mr. Editor.—I find the accompanying discription of a new church in an English paper. Mr. Pugin is acknowledged to stand at the very head, at least in the first rank, of English architects, and in the present case he is reported to have been even more successful than usual. One thing in his favor here is, that there has been no limit as to means.

One feature connected with the church will probably make the account more valuable at present than it would be under other circumstances. Some of your correspondents have lately been discussing the propriety and the limits of frescoe painting and internal decoration of churches. The mode in which decoration has been employed here will indicate the opinion entertained of it by a great authority.

The edifice is undoubtedly one of the finest of its class erected since the reformation, and I have thought that the account, although containing someexpressions not to be excused, might interest some of your readers.

I am Sir, yours, &c.,
CAMDEN.

Oct. 31st, 1846.

The Church of St. Giles, at Cheadle, has been erected at the sole cost of the Earl of Shrewsbury, from the design of Mr. Welby Pugin, and has occupied nearly six years in erection. It consists of a Western tower, surmounted by a lofty spire; a nave with five compartments, with north and south aisles and porches; a lady chapel; a chapel of the blessed sacrament; and a chancel, with sacristies and organ-loft on the north. The style is that which prevailed during the reigns of the Edwards, commonly called decorated; and no labor or expense has been spared to render it as far as possible a perfect revival of the art of that glorious period.

The western entrance is in the tower; it consists of a deeply-moulded door-way, enriched with lions' heads and oak branches in the hollows; the label is square, resting on two shafts, and forming large spandrils filled with foliage and Talbot shields. The doors are of English oak, strongly braced, and hung with hinges fashioned after the form of rampant lions, nearly covering the whole door; these are gilt, and the face of the doors painted red and bordered with iron gilt engrailing, being the armorial bearings of the family. In the lower part of the tower buttresses are two canopied niches, containing stone images of St. Peter and St. Paul. Above the first string-course, on the south-west angle of the tower, two niches are formed out of the buttresses; in the southern one is an image of St. Giles, and in the other an effigy of the Earl of Shrewsbury, kneeling with a model of the Church, as founder, with his patron, St. John the Baptist, standing behind him. Under St. Giles is a corbel with a hind, surrounded by foliage, in accordance with the legend of that Saint, and the other corbel is sculptured with the Shrewsbury arms, supported by two talbots. Immediately over the west door is a single window of three lights, with foliage work in the jambs and arch. Over this are the windows of the ringing chamber, which is ascended by a spiral staircase, forming an external turret on the south side. The belfry windows are eight in number, and the spaces between the mullions filled with perforated lead work, securely fastened to the stone work by iron cramps.

The bells are supported by a strongly-braced oak framing, rising from the floor of the ringing chamber, where it springs from a stone projection in the wall, carried out by corbel work, visible from the interior of the Church. The bells have the following inscriptions cast in ancient capitals:—

"1. Laudate Dominum de cœlis. Laudate eum in excelsis.
"2. Sancte Francisce, ora pro nobis.
"3. Sancte Cœdda, ora pro nobis.
"4. Ave Maria, gratia plena.
"5. Sancte Egidie, ora pro nobis.
"6. Tu es Petrus, et super hanc Petram edificabo ecclesiam meam."

This fine peal was cast by Messrs. Mears, of Whitechapel, London, and is the second executed in this country for the solemnities of [Roman] Catholic worship since the revival of religion.

At the spring of the belfry windows, the internal angles of the tower are gathered into an octagon by segmental arches, and the juncture of the spire and tower is strongly secured by an iron tie cased in copper. The four emblems of the Evangelists are sculptured on four small gablets resting on the stone weatherings at the angles of the spire; above these, are four richly-canopied niches, running up into crocketed work and pinnacles, containing images of the four Latin Doctors seated on thrones, of the natural size carved in stone. The eight crocketed ribs, which gradually diminish in size and projection as they approach the apex, spring from eight talbots at the base of the spire, and terminate in as many gablets with bosses to receive them.

There are four double light windows at the base of the spire, terminated by crocketed gables and crosses, four immediately above the angle pinnacles, and four smaller ones near the upper part of the spire. The whole is terminated by a cross, composed of iron and copper, partly guilt and surmounted by a cock, and secured to the spire, passing down the stone work about twenty feet, and fastened to four bars of iron bolted to an iron collar going entirely round the interior of the spire. The whole height, including the cross, is about 200 feet from the level of the church-yard.

The southern porch is vaulted with intersecting stone ribs, springing from six engaged shafts, and enriched with foliage and heraldic bosses. The external roof is composed entirely of stone. The horizontal joints are all weathered, and the vertical ones covered with ribs terminated by gablets above the string-course. The label of the external arch is crocketed, and terminates in a corbel supporting an image of our blessed Lady, with our Lord, under a rich canopy, with angels holding thuribles in quatrefoils on either side.

The floor is paved with encaustic tiles of various devices, with this inscription—"We will go into the house of the Lord with gladness." On each side of the inner doorway are holy water stoups in niches.

The northern porch is similar in proportions, but plainer in design. The internal vault, as well as the roof, are of stone, but ribbed and arched instead of groined. The niche over the external arch contains an image of our Lord giving benediction, and the floor is laid with encaustic tiles. The eastern end of the chancel is supported by two angle buttresses, with niches, containing images of St. John the Baptist and St. John the Evangelist. In the apex of the gable over the great window is another niche, with an image of our Blessed Lady with our Lord. The gable is terminated by a stone floriated cross, and immediately below the syl of the east window are three angels in quatrefoils, bearing sacred emblems. The eastern gable of the nave rises considerably above the chancel, and supports a belfry containing the Sanctus bell. This belfry is composed of four pinnacles, with intermediate gables and a centre termination. The words "Sanctus, Sanctus, Sanctus," are cast around the bell, which, as its name implies, is rung to give notice of the commencement of the canon. The Chapel of the Blessed Sacrament extends eastward from the end of the south aisle, being groined with stone. The external buttresses are more massive, and the one which is placed at the end of the aisle wall contains a niche with an image of the resurrection of our Lord.

On the north side of the chancel are the sacristies and organ loft, ascended by a spiral staircase in a turret, weathered with stone and terminated by a lion. The roofs, which are very high-pitched, are all covered with strong lead, secured by rolls at short intervals; the ridges are surmounted by cresting partly gilt. This cresting, which was anciently found on all the roofs of ecclesiastical and important buildings, not only produces a rich and beautiful effect, but is actually useful in confining the lead and securing it from violent storms of wind. The tower is open to the nave as high as the floor of the ringing chamber by a large arch, splayed off with massive mouldings, and several feet in depth. The floor of the tower is laid with tiles charged with the bearings of Talbot and Comyn, intersected by borders. A wrought-iron screen runs across the lower part of the great arch, dividing off the tower entrance; but it is provided with large gates, that can be opened at pleasure.

The nave consists of five bays, or compartments, of twelve feet each; in height forty-five, and in width, including the aisles, forty feet. The ten arches are supported by eight detached and four engaged pillars, with richly foliated caps, all of different designs; these pillars, as well as every portion of the roof, walls, arches, &c., are covered with gilding and painted enrichments. Over every arch are two circles containing heads of prophets, copied from ancient Italian frescoes. The roof is framed entirely of English oak, all the beams, rafters, braces, &c., being open to the ceiling, and carved and moulded; each principal rests on a stone corbel, representing an angel playing on some musical instrument. The floor is laid with encaustic tiles and stone alleys, with borders of inscription tiles having sentences from the pontifical office for the consecration of a Church. A stone seat is built round the side and end walls, which are lined, to the height of about four feet five inches, with blue and yellow glazed tiles. The western bay of the aisle is divided off by carved oak screens, supported by brass shafts. The font, which is of alabaster, is fixed in the centre of this inclosure, and is octagonal in form; four monsters or dragons are represented crushed under the pedestal, emblematic of sin destroyed by the sacrament of Baptism. The bowl is surrounded by quatrefoils containing emblems of the four Evangelists and angels bearing crowns. The cover is framed of oak, and forms a central canopy, supported by eight flying buttresses and pinnacles, and surmounted by a finial, to which the chains are attached, for the convenient raising and lowering of the same. The Baptistry window is divided into three lights; in the centre an image of St. John the Baptist, holding the lamb; above, the Holy Spirit descending, surrounded by rays and seven stars. The side lights are divided into eight floriated quatrefoils, containing representations of virtues, such as Humility, Charity, Mercy, Modesty, &c., as females overcoming contrary vices under the form of animals.

The seats are low and open. In the aisle, opposite the chapel of the Blessed Sacrament, are several praying stools, with inscriptions carved on them:—"Vigilate et orate"—"Adoremus in æternum sanctissimum sacramentum."

The Lady Chapel is divided off from the north aisle and nave by a low screen of oak, gilt and painted, and by a cresting of iron wrought into flower-de-luces. The floor of this chapel is laid with encaustic tiles, representing roses and lilies, emblems of our Blessed Lady. The altar is cut in alabaster, and divided into three front and two angle niches, containing angels bearing emblems richly painted and gilt. The centre of an ancient oak triptych of exquisite workmanship, of the Flemish school of the fifteenth century, is fixed over the altar; it represents the passion of our Lord, and is divided into three larger subjects, and a number of small groups. The window of this chapel contains three lights, in the centre an image of our Blessed Lady with our Lord, and in the sides the Annunciation on a rich diaper of flower-de-luces. The pulpit which joins the Lady Chapel, is octagonal in plan. The four sides facing the nave contain subjects representing St. John the Baptist preaching in the wilderness; towards the chapel the three great friar preachers, St. Francis, St. Dominic, and St. Bernardin. It is ascended by a staircase in the sacristy, leading up through a door in the east wall.

The window next to the Lady Chapel contains a representation of the seven corporal works of mercy. The middle window, images of St. Peter and St. Paul under canopies. The westernmost window of the north aisle is filled with a diaper of foliage and sexfoils, with heads of various Saxon Saints. The window adjoining the chapel of the Blessed Sacrament contains an image of our Lord in the centre light, pointing to his sacred heart, and surrounded by angels; beneath is this Scripture:—"Vulnerasti cor meum." The side lights are filled with monograms of the holy name encircled with petitions from the Litany of Jesus. In the next window are images of St. John the Evangelist, St. Giles, and St. Chad under canopies, and surmounted with angels playing on musical instruments. In the third window next to the south porch an image of our blessed Lady stands on a moon crescent, with this inscription—"Pulchra ut Luna." On either side emblems from the Litany of Loretto on a rich diaper. Four coronæ of iron and brass, painted and partly gilt, each containing twenty-four tapers, are suspended by chains and counterweights from the roof. These are sixfoil in shape, and the Scripture "Domine da nobis Lucem" is painted round them. Immediately over the chancel arch, which is wide and lofty, is a painting of the Doom or Judgment, filling up the whole space to the roof. It was painted by Hauser, at Rome.

The rood loft extends across the chancel arch, and is approached from the organ loft by a passage in the thickness of the wall. This loft is entirely of English oak, and consists of a centre doorway and six lateral divisions, each separated by a shaft from which the overhanging groining springs, after the manner of several ancient examples in Norfolk, Suffolk, and Somersetshire. The front brentsumer is most artificially wrought with foliage, grapes, &c., and along it is this Scripture "† Christus factus est pro nobis obediens usque ad mortem: mortem autem crucis: propter quod et Deus exaltavit illum et donavit illum nomen qod est super omne nomen." The sides of the loft are protected by pierced quatrefoils and carving relieved by painting and gilding, and the lower part contains twelve panels, intended to be filled by images of the Apostles. From the centre of the loft rise the great rood and crucifix, with the attendant images of our Lady and St. John, which are placed on pedestals united to the foot of the rood with rich tracery. The cross is crocketed at the sides, and terminates at the extremities with quatrefoils, containing emblems of the Evangelists, surrounded with foliage.

Brass standards for tapers, to be lighted on great festivals, are fixed along the front of the loft, and branches for the same purpose from the sides of the rood. The "chapel of the Blessed Sacrament" is divided from the south aisle by a stone arch and an open screen of wrought brass. The lower panels are filled with chased and perforated work, representing chalices, with the blessed sacrament and lambs alternately, and a pierced cresting surmounts the upper part, rising in crosses and crowns for tapers. Although light in appearance, this screen is of immense weight, and has occupied nearly two years in execution. The pavement in front of the arch contains the inscription—"Domine non sum dignus," &c., and on the risers of the two steps leading up to the chapel—"Panem Angelorum manducavit homo;" and "Panem de cœlo dedit eis." Immediately over this arch a very rich cross is painted on the wall, with angels adoring, and this inscription—"Adoremus in æternum sanctissimum sacramentum." The chapel itself is entirely covered with gilding and decoration. The ribs of the groining, which is of stone, are richly diapered. The spandrils are filled with passion-flowers and foliage, and circles containing lambs, surrounded by running borders. The bosses are composed of vine-leaves and grapes. The upper parts of the walls are powdered with crowns and rays, with crosses alternate; while the lower portion is diapered with a continuous pattern of vine leaves. The reredos of the altar is entirely composed of the finest tiles, heightened with gold. In the centre is the tabernacle of metal gilt, covered with enamels. The altar is carved in alabaster, and is divided into compartments, filled with winged cherubim. The floor is laid with encaustic tiles, in appropriate patterns, such as the lamb and cross, with the word "sanctus" repeated within a border.

The east window is composed of three lights, in the centre an image of our Lord under a high canopy terminating in a cross, with the Evangelists. Beneath the feet of our Lord is this Scripture, "Amen, amen, dico vobis, ego sum panis vivus qui de cœlo descendit." In the side lights a continuous vine forms six quatrefoils, containing cherubim holding labels, with Scriptures in honor of the holy mystery of the blessed Eucharist. From a boss in the centre of the chapel a lamp is suspended from a coronel divided into six parts, symbolic of the six attributes of God, and inscribed "vitrus, honor, sapienta, charitas, benedicito, fortitudo." The Altar is furnished with rich candlesticks, linen, and ornaments, and every detail of this chapel has been designed with admirable reference to the adorable mystery to which it is consecrated. The chancel is twenty-seven feet in length, and nearly the same width as the nave. The ceiling is of oak, arched and divided into panels by moulded ribs, with carved bosses at every intersection. The panels are powdered with gilt stars, with monograms of the holy name in the centres, surrounding by radiating borders. A strong stringcourse, richly moulded, runs along either side, immediately under the ceiling, with angels holding crowns, gilt and painted. The ground of the chancel walls is entirely gilt—angels bearing scrolls with Scriptures from the *Te Deum Benedictus*, &c., are painted at intervals—encircled by garlands, which are connected by a continuous diaper of quatrefoils and foliage.

The great east window represents the root of Jesse, or genealogy of our Lord. On each side of this window are two niches with projecting canopies, containing images of St. Giles and St. Chad. The high altar is carved in alabaster; the front is filled with angels seated on thrones under elaborate tabernacle work, playing divers instruments, relieved with gilding and color. The reredos represents the coronation of our Blessed Lady. This subject fills the centre compartment, while three niches on either side contain angels bearing thuribles and tapers. A stringcourse, richly carved with angels, runs above the tabernacle work, surmounted by perforated brattishing level with the syl of the east window. At either end metal brackets support curtains of tapestry with cipherings.

The sedilia are elevated one above the other on the three steps approaching the platform of the altar. The respective emblems of priest, deacon, and subdeacon, are carved in panels at the back of the seats, and the whole is surmounted by elaborate canopies and pinnacles. Immediately opposite the sedilia is the sepulchre for the Easter service, under a deeply moulded inverted arch.

The organ loft opens into the Church by six arches, three towards the chancel and three in the north, all filled with perforated brass screens. An ancient iron corona of most exquisite workmanship, brought from Flanders, is suspended in the centre of the chancel. It was executed in the 16th century, and, although considerably injured when originally purchased, it has been perfectly restored, and forms one of the most interesting and beautiful pieces of church furniture in this country.

All the sacred vessels, plate, linen, and ornaments, have been carefully designed, after ancient examples, in a style corresponding to that of the building; and the pious founder has not omitted anything that could contribute to the most solemn performance of the sacred mysteries.

The Church is surrounded by a spacious garth, or churchyard, enclosed by a massive coped wall, and entered by two lich gates, the boundary of which will be planted with elm and other trees. In the southwest angle of the ground, and adjoining the porch, a lofty stone cross has been erected. It consists of a flight of steps, on which the base is raised; at every angle is an emblem of an evangelist, and on the four sides a chalice with the blood flowing into it from the foot of the cross, symbolic of our Lord shedding his blood for the four quarters of the earth. A floriated shaft rises several feet above the base, from the stem of which are two projecting branches, sustaining images of St. Mary and St. John with our Lord crucified between them, under a canopy.

To the eastward of the Church are the schools for boys and girls, with a guildhall, seventy feet in length by twenty in width over them; at the end a schoolmaster's house, with a bell-turret and other conveniences. A rectory house is in the course of erection, and some land adjoining the south side has been purchased for the purpose of erecting a conventual establishment to be attached to the mission.

From the Church.

We observe in a late New York *Churchman* the following paragraph:—

"After the correspondence which has been published between Bishop Hopkins and the Rev. Mr. Hoyt, the defection of the latter to the Romanists can be no matter of surprise to our readers. Having renounced the ministry of the Church, Mr. Hoyt was displaced from the same on the 23d of July. On the seventh Sunday after Trinity, he was re-baptized and received the communion in the Roman Catholic Cathedral at Montreal."

We confess ourselves at some loss rightly to understand these words of our contemporary; as to whether the absence of our surprise should be owing to the indications given in Mr. Hoyt's correspondence of a tendency towards the step he has so unhappily and sinfully taken, or whether the action of his Diocesan in the matter, and the general temper with which the discussion was pursued, might be expected to urge him to this apostacy.

If we recollect aright,—for we cannot lay our hands upon the documents themselves,—there was not a little, amongst the many acts and declarations of Mr. Hoyt which were reprehensible, that appeared wholly to disclaim any leaning or tendency towards the heresies of Rome. There was, of course, every effort at self-justification; and, as it appeared to us, on the ground that the accusations or suspicions of the Bishop of Vermont were not correctly founded.

And if, on the other hand, it is meant that the publication of this correspondence, and the severity manifested towards Mr. Hoyt in the progress of the discussion, had wearied his mind or soured his feelings, and therefore,—with some predisposition that way notwithstanding all his protestations,—impelled him to the bosom of that corrupt Church, we are just as much unprepared not to feel surprise at the step he has taken. It would be incredible to us that a clergyman of pure intention and honest heart, with a becoming sense of his vast accountability, should be induced to forsake a pure branch of the Church of Christ for one that is unsound, on the miserably unsatisfactory plea of having been chafed in his feelings, and goaded on to a denial of the truth. He should have learned before this the duty of taking up his cross, and bearing it manfully and cheerfully under every reproach; while passion and irritation, evil things in themselves, and requiring to be subdued rather than fostered, should have been amongst the last motives to so fearful a dereliction of plighted duty.

We are more concerned to notice this, as we believe that a similar excitement of warm and sinful feeling is at the root of more than half the instances of religious apostacy and schism with which we are presented in the world. Some offence of a personal nature,—something that touches and wounds the pride of the individual,—has as often an influence in provoking an abandonment of their spiritual allegiance, as conscience or conviction. This morbid, selfish, worldly feeling is really, we believe, the cause of more than half the sects and parties which prevail in the world at the present day. There is no reference in the matter to principle or duty: it appears to be no concern of theirs that it is a divine institution they are forsaking, or a mere human device that they are adopting; the only allusion seems to be to wounded pride or rooted dislike, and these bad feelings are made the arbiters in a choice of doctrine or the preference of an ecclesiastical polity.

This easiness of persuasion to schism and error, —on pretences too, which really are an aggravation of the sin,—is so common a one in the present day, that it becomes more than ever a duty to lay down fully and clearly the foundation, the order and polity of the Church, as our Lord hath constituted it, that men may thus more clearly see the evil of departing from it, and the sin and peril of creating a schism in His body. We are not in the least fear that, in the case of a person rightly instructed in the principles of the Church, and duly informed of his obligations as a member of that holy society, there will be any lapse into the danger of a separation from it. And the world perhaps might be challenged for an example of a solitary individual, of a sound and healthful intellectual temperament, thus carefully instructed,—with the principles of the Church laid deep in childhood,—who, in maturer years, has ever forsaken her. It has been demonstrated, we believe, that, in every case of a lapse heretofore from the Church of Christ in England to the Roman schism, there had been antecedently a looseness of opinion, or a crudeness of conception, as to the constitution and claims of the Church; and consequently when enquiry was entered upon, and the thoughts were diverted into a new channel, the state of transition was one which their fitful temperament or erratic understanding was unable to endure, and a wreck of principle has therefore followed. Under different circumstances, with a different impulse and another direction of inquiry and contemplation, the lapse would have been to another quarter. If, in such a case, the corrupt tenets of Romanism had not been adopted, some wild and untenable heresy in another direction, would probably have been embraced; the choice of error was an accident or contingency; a defective or perverted principle was the constraining cause. If by such persons Rome with its corruptions had not been adopted, there would in all probability have been an acceptance of some such religious absurdity as that of the Plymouth brethren.

We believe that no person of sound intellect, and capable of correct reflection, would take away his own life; and we feel just as sure that no individual of a healthful mental temperament, and duly instructed in the duties of a member of the Church of England, would commit the spiritual suicide of an apostacy to Rome, or an aberration into the perils of dissent.

The Churchman.

NEW YORK, SATURDAY, NOV. 7, 1846.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

"A *plough-boy*, that has never travelled beyond his own village, and has seen nothing but *thatched houses* and his *parish Church*, is naturally led to imagine that *thatch* belongs to the very nature of a *house*, and that that must be a *Church* which is built of *stone*, and especially if it has a *spire* upon it. * * * It would be well if all such mistakes ended with childhood."—*Watts's Logic.*

In an elaborate attempt to assign his reasons for refusing "to consecrate a church in which there is an *altar-form* structure for the Lord's Supper," it might have been justly expected that Bishop McIlvaine would explain what he means by an *altar*. In no part of his Address, however, can we find a definition, or any thing like a definition of the word or thing; nor indeed any thing which indicates a precise or definite idea on the Bishop's part of what an altar is. We find him objecting strongly and even passionately to *altars* and *stone-altars*, and *chest-like* altars and *tomb-like* altars, but when we take away the ideas of *stone* and *chest* and *tomb*, we find it difficult to say what it is to which the Bishop objects. Judging indeed from the whole tenor of the address we can hardly doubt that Bishop McIlvaine imagines that *stone* belongs to the nature of an altar, and that that must be an altar which is built in the shape of a *chest* or *tomb*, especially if it have a *marble slab* upon it. We hope that the places from which the clergy preach in Ohio are honest *wooden boxes* of the true *tub-shape*; else there are those among the "High and Dry" who will stoutly contend that the Bishop has never a *pulpit* in his diocese, and by necessary consequence that there are neither *sermons* nor *preachers*.

"Take notice," says Mr. Mede in his treatise "Of the Name Altar," &c., &c., which we quoted in our last, "that I speak not here either of the *matter* or *form* (wherewith men are wont to entangle this question) but of the *name* or *notion* only, whatsoever the form or matter were." Unfortunately Bishop McIlvaine has taken no more notice of Mr. Mede's wholesome *caveat* than of Mr. Mede's quotations from St. Ignatius. Hence he has entangled the altar, name and thing with irrelevant questions respecting its shape and material.

If with Mr. Mede we disentangle the *name* and *notion* of an altar from questions relating to its matter and shape, it will be easy we think to show that Bishop McIlvaine, notwithstanding his formal announcement to the contrary, *must* as a bishop of the Protestant Episcopal Church, if he consecrate churches at all, consecrate such as have altars, both name and thing, in the proper sense of the term. He may dislike the office, but like it or dislike it he cannot escape from it.

In the first place, as to the name altar. On page 67 of his "Reasons," &c. the Bishop says:—

We have no disposition to deny that the communion table may, in some sense, be unobjectionably called an altar, though in these days the writer will not use the word in such connexion.

Here Bishop McIlvaine says that in these days he will not use the word *altar*. It is the word itself which he abjures, and not the word in *a certain sense*. He is not disposed, he says, to deny that the communion table may, in some sense, be unobjectionably called an altar but that for his own part he will not call it so even in this unobjectionable sense: he "will not use the word in such connexion;" will not call the communion table an altar at all. Now we affirm, on the contrary that Bishop M. does, and will and must call the communion table an altar, and in order to prove it we shall first quote his own words. In the paragraph next but one before that just quoted, we read as follows:—

"I know it is pleaded that in the Office for the Institution of Ministers, the table is called 'the altar.' But I cannot perceive any more ground to argue from this source in justification of an altar-form structure in our churches. I have already mentioned the late introduction of that Office. It speaks of "*the altar*," six or seven times. Was there such a thing known in our churches at the time of its adoption, as an altar in the literal sense? We answer No, except possibly as a very rare departure from a general custom. What then could the Office have meant by altar, but the Table; and inasmuch as the table then was no figurative table, but the literal thing, in the ordinary sense, how could it be called an altar, but figuratively, as we speak of 'the family altar.'"

Now when Bishop McIlvaine says that in these days he will uot use the word *altar* for the communion table, he may mean that he will not use the Institution Office, that either he will not institute his clergy, or that he will institute them otherwise than the Church orders. Or he may mean that he will not ordinarily use it, but only in the performance of Episcopal acts, and then *pro forma*, and on compulsion. Either way the language indicates an unfilial temper towards the Church which one must grieve to see in any man, and most of all in a bishop. But in neither way can he avoid the use of the word. For the Institution Office speaks language which he is obliged to adopt; which he has most plainly adopted, which he does adopt, and will continue to adopt as long as he continues to be a bishop in the Protestant Episcopal Church; language which, by his own voluntary adoption, he has made as much his own as that of any address or sermon which he has ever delivered. In vain, therefore, does Bishop McIlvaine declare that he will not use the word altar in this connexion; since in the Institution Office, by which he is *more* bound than by his Address, he *does*, and as long as he continues to be a bishop in the Protestant Episcopal Church, *will* use the word in this connexion. He may use it reluctantly, or insincerely, or with an undutiful temper to the Church which he serves; but use it he must: there is no help for him.

So much for the *name*; and now let us see whether Bishop McIlvaine be not under the same necessity in regard to the *thing*; in other words whether he be not obliged to use, and whether in fact he do not use an altar whensoever he administers, and in order to administer the Holy Communion. We speak not here of an inward and invisible altar, but of one which is outward and visible; not of a metaphorical but of a literal altar, not of an "altar of the heart," but of an altar which is an object of sense; and we affirm that Bishop McIlvaine can neither administer nor receive the Holy Communion in the Church to which he belongs without the use of a true and proper altar.

To prove this we shall show 1. what an altar is; and 2. that the use of it is indispensable to the Holy Communion as celebrated in the Protestant Episcopal Church.

As to the first point we submit the following explanations from such books as are at hand:—

ALTAR, a place whereon God was worshipped by sacrifice, and therefore the Christians call their communion table the *altar*, because they offer up thereon a sacrifice of thanksgiving in memory of the death and passion of JESUS CHRIST.—*Bailey.*

The place whereon offerings to Heaven are laid.—*Dr. Johnson.*

A place *raised*. Applied to—
A place appointed to receive offerings to Jehovah, in the Jewish theology; to the gods, in the Heathen Mythology: and also applied by many Christians to the place, where the sacrament of the Lord's Supper is administered.—*Richardson.*

That on which sacrifices were anciently offered, either to false gods by the Pagans or to the true God by the Jews. It was likewise anciently, and is still applied by Christians to denote the *Communion Table*, or Table of the *Lord's Supper*.—*Broughton's Theological Dictionary.*

The *Altar of Incense* was placed within the Sanctuary, or holy place; but we know no more of it except that it was of cedar and overlaid with gold. Every morning and evening the officiating priest offered incense of a particular composition on this altar.—*Ibid.*

ALTAR, the place on which sacrifices were offered. —*Robinson's Calmet.*

The altar of incense was a small table of shittim wood covered with plates of gold, &c. * * * Every morning and evening the priest in waiting for that week, and appointed by lot for this office, offered incense of a particular composition upon this altar.—*Ibid.*

Johnson and Richardson agree that an altar is a place on which *offerings* to heaven are laid. Broughton and Calmet say *sacrifices*, but by speaking of the altar of incense and the offerings thereon, they show that they take the word *sacrifice* in its *general* and not in its *restricted* sense. Bailey also evidently uses the word *sacrifices* as synonymous with *offerings* or *oblations*. We make no account of what Richardson and Broughton say, that the word *altar* is applied to the Communion Table, because they may mean that it is applied *metaphorically*, as it is by Bishop McIlvaine and by Presbyterians, Baptists, Methodists, Socinians, and Deists, none of whom object to a metaphorical altar. But what we do lay stress on is that all the above authorities agree in regarding an altar as a place on which offerings to heaven are laid. It will not be denied, we think, that this is the *proper* meaning of the word, both in its theological and its popular use; and consequently that a place on which gifts are laid for GOD and offered up to him by a most solemn act of Divine Worship is a *true* and *proper* altar.

We are next to show that the use of an altar—taking the word in a literal and proper sense to denote a material structure—is indispensable in order to the administration and reception of the Holy Communion in the Protestant Episcopal Church.

Now let the reader turn to the Communion Office in the Prayer Book, and at the end of the Offertory he will find two rubrics, which we shall quote, italicising the words to which we wish to direct his attention. The first is as follows:—

Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the alms for the poor and other devotions of the people, in a decent basin to be provided by the parish for that purpose; *and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.*

Now it may be said that the *alms* are given to the poor; and so they are, but not *immediately*. They are first presented to GOD, and being sanctified by his acceptance, are then given to the poor. The rubric speaks also of "devotions," which, whether synonymous with alms or not, can mean nothing else than material gifts intended as offerings to GOD, and to be used for the promotion of His glory. And both these, alms and devotions, are received by *fit persons appointed for that purpose, and reverently brought to the Priest*, WHO ALONE shall humbly present and place them on the Holy Table, and who, in conjunction with the congregation, proceeds to pray that ALMIGHTY GOD *would most mercifully accept them.* Now we submit that the table on which these alms and devotions are humbly presented and placed by a priest alone is a true and proper altar. But further,—

The next rubric is as follows:

And *the priest shall then place upon the Table so much bread and wine* as he shall think sufficient. After which done, he shall say.

Now we beg that this rubric may be carefully noted. In the first place, it orders certain material things to be placed on the table by the priest alone, and so far it agrees with the former rubric. But it differs in this, viz. that the things directed to be placed on the table are not *alms* but *oblations*. The difference is that alms are expressions of charity to men; oblations are expressions of thankfulness to GOD and an acknowledgment of his sovereignty. Alms may be, and by our Communion Office are made to be, offerings to GOD before they are distributed to men. But they are not necessarily so. Oblations are simply offerings to GOD, made with a single view to the acknowledgment of the sovereignty of the Creator and the dependence of the creature. The money received from the people and laid on the altar for GOD's acceptance is both an alms and oblation; the bread and wine so placed are not an alms but simply an oblation. The fact then that the bread and wine are laid by the priest on the table as an oblation to GOD, shows conclusively that the table is literally and properly an altar.

If any one should object that the rubric has no such meaning, and that it is quite unimportant when, how or by whom the bread and wine are placed on the table so they be at hand for communion purposes, we reply 1. that be this as it may the fact still remains that an offering or oblation of bread and wine is laid by the priest on the table, and this is enough to show that the table is an altar; and 2. that the objection argues a very superficial acquaintance with the subject. For be it observed,

1. The first Prayer Book of Edward VI set forth A. D. 1549 contained the following rubric:—

Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporas or else in the paten, or in some other comely thing prepared for that purpose. And putting the wine into the chalice, or else in some fair and convenient cup, prepared for that use, if the chalice will not serve, putting thereto a little pure and clean water; and setting forth the bread and wine upon the Altar: Then the Priest shall say:

In the second Prayer Book of Edward VI, A. D. 1552, which was brought into nearer conformity with the wishes of the foreign Reformers, this rubric was omitted. It continued to be wanting in the Prayer Book set forth under Elizabeth in A. D. 1559, in the revision of A. D. 1604, after the Hampton Court Conference.

In the Scotch Liturgy set forth A. D. 1637, which brought so much odium on Archbishop Laud, there is a rubric in the same place ordering that the Presbyter alone "shall humbly present it [the basin containing the alms] before the Lord, and set it upon the holy table," after which comes the following;

> And the Presbyter shall then offer up, and place the bread and wine prepared for the sacrament upon the Lord's table, and shall say, &c.

In the revision of A. D. 1662, at the Savoy Conference, the commission consisting on the Church side of such men as Bishops Sheldon, Cosin, Gauden, Gunning, and Sparrow, and Dr. Heylin and Mr. Thorndike, the rubric was inserted as it now stands in the English Prayer Book and our own.

This history of the rubric shows that there is a meaning in it which makes it dear to Churchmen and odious to Dissenters: what is this meaning?

To ascertain this meaning we might turn to almost any Church divine who has written on the subject. We shall refer to two only, Mr. Mede and Bishop Patrick.

Mr. Mede's celebrated treatise on the Christian Sacrifice was published about thirty years before the Savoy Conference, and was as Wheatly thinks, probably the occasion that in this review of the Liturgy the rubric was inserted. We refer to the work, however, merely to show the significance which the rubric was then understood to possess; and for this purpose it is sufficient to state that in the Eighth Chapter of the treatise Mr. Mede aims to prove "That the Body and Blood of CHRIST in the Eucharist was made of bread and wine which had first been offered to God, to agnize [acknowledge] him the Lord of the Creature." It is not, as he argues, all bread and wine of which the sacrament ought to be made, but only that which has been first offered to GOD on a proper altar and by a proper priest in acknowledgment of His sovereignty. In support of this view he appeals to the early fathers, to the ancient liturgies, and to the original institution of the Eucharist by our Blessed Lord.

About the year 1666, or shortly after the Savoy Conference, Bishop Patrick published his treatise on "The Christian Sacrifice," from the sixteenth London edition of which, pp. 75, 76, we quote the following:—

> It is certain that it was not common bread and wine, which the ancient christians prayed might become the body and blood of Christ to them; but bread and wine first sanctified, by being offered to God with thanksgiving, and presented to him with due acknowledgments that He was the Lord and Giver of all things. After which followed a thankful mention of the great love of God, in sending His Son to redeem mankind by His death, represented by that holy bread and wine broken and poured out in commemoration of His passion. This was the principal thing of all which our church, therefore, expressly puts us in mind of, in the words no recited; and distinctly acknowledges, in the prayer of consecration. As for the other, that also is to be understood, when you see the bread and wine set upon God's table by him that ministers in this divine service. Then it is offered to God; for whatsoever is solemnly placed there, becomes by that means, a thing dedicated and appropriated to Him.
>
> And if you observe the time when this bread and wine is ordered to be placed there, which is immediately after the alms of the people have been received for the poor, you will see it is intended by our church, to be a thankful oblation to God of the fruits of earth. And accordingly, all that are there present, when they behold the Priest thus preparing the bread and wine for consecration to an higher mystery, should secretly lift up their souls to God in hearty thanksgiving, and offer Him the sacrifice of praise, for these and all other such benefits; desiring Him to accept of these gifts, as a small token of their grateful sense, that they hold all they have of Him, as the great Lord of the world. And so we are taught to do in that prayer which immediately follows in our Liturgy for the whole state of Christ's church, and wherein we humbly beseech Him to accept not only alms, but also our oblations These are things distinct; and the former (alms) signifying what was given for the relief of the poor; the latter (oblations) can signify nothing else but (according to the style of the ancient church) this bread and wine presented to God, in a thankful remembrance of our food, both dry and liquid (as Justin Martyr speaks,) which He, the Creator of the world, hath made and given unto us. But above all, we must be sure to offer devoutest acknowledgments for that gift of gifts, the Son of God dying for us; without which thanksgiving to speak the truth, we do not do that which Christ commanded, and so cannot hope for the blessing which he hath promised.

In view, then, of the letter of this rubric and of its meaning, as gathered from history and the comments of Divines, we submit that Bishop McIlvaine cannot administer the Holy Communion, according to the order of the Church, without first making an oblation of bread and wine on a true and proper altar.

The bread and wine having been thus offered to GOD are prepared for the solemn act of consecration, whereby they are made the Sacramental Body and Blood of Christ. Now, if the reader will turn to the prayer of Consecration, he will find that after the Priest has pronounced the words of the institution and laid his hands on the bread and wine to be consecrated, he is next required, "standing before the table" on which the holy symbols are laid, to pronounce the following prayer, which is called "The Oblation:"—

> Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour, Jesus Christ, we, thy humble servants, do celebrate and make here, before thy Divine Majesty, *with these thy holy gifts* WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make: having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

Thus, the bread and wine having been first offered to God in acknowledgment of his sovereignty, and then made the representatives of the body and blood of Christ, are again offered to the ALMIGHTY FATHER as a representative and memorial of the death and passion of His Son, our Lord. The words are express, "these thy holy gifts, WHICH WE NOW OFFER UNTO THEE," and the act of offering is called "The Oblation." And if there be a true and proper oblation of the Holy Symbols, what is the table on which they are laid, and *before* which, during the act of oblation, the Priest is ordered to stand, but a true and proper altar?

That the structure used in the celebration of the Holy Mysteries is properly a table, and the Lord's Table, inasmuch as on it is spread the heavenly food, is beyond all question. What we say is, that it is not only a table but also an altar, and that it is used as an altar before it is used as a table. As an altar it lifts our hearts to God; as a table it bespeaks GOD's condescending goodness to us. "By both these names," says Mr. Mede, "hath that sacred *Bier* (as I may call it) of the Body and Blood of Christ been ever promiscuously and indifferently called in the Church."

From all this it appears most plainly, that as by the Institution Office Bishop McIlvaine is obliged to take the *name* altar, so by the Communion Office he is obliged to take the *thing*. It is in vain for him to quarrel with *stones* and *chests* and *coffins*; these, though intended to suggest pious associations, are but *accidents*; and though he dismiss them all yet the altar still remains. He cannot get rid of *that* while he remains in the Church. He may call it a board or table; he may have it of the plainest wood; he may remove it from the chancel to the body of the church and thence to the open street; he may give it what name, or assign to it what position, or construct it of what shape or material he please, it is an altar still; nor can he, while he remains a Bishop in the Church, administer the communion to any person until by three several acts of his own he has used it as an altar. After all that Bishop McIlvaine has set forth against the altar, and set forth too under the awful responsibilities of a Christian Bishop, it would be a fearful thing for us to say, were it not the most obvious and irrefragable truth, that in spite of his Address and in spite of himself, Bishop McIlvaine *must*, whenever he celebrates the Communion agreeably to the order of his Church, OFFER UP TO GOD *upon an* ALTAR 1. whatsoever alms and devotions are contributed by the people; 2. an oblation of the fruits of the earth; and 3. the pure oblation of the Sacrament of the Body and Blood of our Redeemer.

CHURCH OF THE CRUCIFIXION.—It is not perhaps generally known to our readers that the congregation of this new church have service morning and evening in the Lyceum of Natural History, No. 563 Broadway, a few doors south of Prince street. This church was established by the Rev. John Grigg, a faithful missionary of the church, who, with a view of devoting his exertions to the establishment of a church in another section of our city, recently resigned his rectorship, and has been succeeded by the Rev. John F. Schroeder.

The following is the correspondence between Mr. Gregg and the Vestry of that Church:—

NEW YORK, October 12, 1846.

To the Wardens and Vestry of the Church of the Crucifixion.

GENTLEMEN,—Desirous of carrying out my views as Missionary at Large in the establishment of another Episcopal Church, if possible, within the City and County of New York, and more especially to enable your Ecclesiastical Body under more favorable auspices to realize the hopes we have so earnestly indulged of promoting the success of the church we have mutually established, I beg leave to request you to accept my resignation of the Rectorship of the Church of the Crucifixion, if the Rev. Dr. Schroeder accepts his election to the same, which at my especial desire you generally intend to offer him.

That our Blessed Redeemer may take your Church under His holy care and keeping, and direct your minds and hearts to the best means of advancing its best interests and your temporal and eternal happiness.

Believe to be ever your very sincere friend,

JOHN GRIGG.

NEW YORK, Oct. 20, 1846.

Reverend and Dear Sir,—At a meeting of the Wardens and Vestry of the Church of the Crucifixion in the City of New York on the fifteenth day of October instant, your resignation as Rector of the Church was laid before the Board and accepted. At the same meeting certain resolutions in relation to your resignation and its acceptance were passed, of which the following are copies.—

"*Vestry Room of the Church of the Crucifixion in the City of New York, Oct. 15, 1846.*

"*Resolved*, That in accepting the resignation of the Rev. John Grigg, as Rector of this Church, the Wardens and Vestry tender to him their grateful thanks for his unwearied industry and exertions in establishing this Church, and for the fervent zeal which on all occasions he manifested for its spiritual welfare.

"*Resolved*, That Mr. Dibblee, Mr. Newell, and Mr. Foote, be a committee to send a copy of the foregoing resolution to the Rev. John Grigg, and to express to him the sincere wishes of the Wardens and Vestry of this Church for his future prosperity and happiness."

In presenting those resolutions to you we beg leave to observe that they were passed with great unanimity. The gentlemen present on that occasion deeply felt the separation that was about to take place between them and the Rector, who had so earnestly labored for the welfare of this Church. They had seen you surmounting the many difficulties you encountered in forming the congregation of our Church, and they had with great admiration beheld you devoting your time and services as an ambassador of Christ without pecuniary reward.

But we earnestly hope that while your self-devotedness in the cause of our Redeemer entitles you most justly to the friendship and esteem of those who know you, a greater reward awaits you—the approbation not only of your fellow men, but of the Heavenly Master you serve.

That the Almighty Disposer of events may kindly take you under his especial care—that He may prosper your undertakings and brighten your path through life, is the fervent wish of reverend and dear sir,

Yours faithfully,

FREDERICK DIBBLEE,
ERASMUS D. FOOTE,
AUGUSTUS T. NEWELL,

Committee in behalf of Wardens aad Vestry of the Church of the Crucifixion.

To Rev. John Grigg.

To the Editor of the Churchman.

Dear Sir,—I notice in the "Protestant Churchman" of the 31st ult. two Editorials to Correspondents. "The proceedings of the Convention have been so fully published in our columns, and the results stated so definitely, that we see little profit in prolonging discussion concerning them."

"*Our view of the results seems to be admitted as the true one, by the silence of those who might reasonably be supposed to differ with us on some points.*"

"We have received a letter signed T. C. Butler, Treasurer, &c. purporting to be a reply to 'Plain Truth' in our last, which the author can have by calling at the office."

Now, applying that Rev. Editor's logic which I have underlined, to my communication to him, which was a literal copy of the one published in your paper, I may well be gratified by his admission of my truths being so plain, as to need nothing but silence from him whom I might reasonably suppose to differ with me on some points.

Permit me to correct an error, whether of my pen or typographical I know not, in the amount said to be acknowledged by Dr. Anthon in his church collections—instead of being $3 75 for the Bible and Prayer Book Society, and $5 75 for the Protestant Episcopal Tract Society, it should be $3 75 for the former and $5 25 for the latter, making the loss to the treasuries by the non-reception of the contributions only nine dollars.

Nov 3. T. C. B.

Some editorial remarks in reference to the article from the English Churchman, on our first page, are unavoidably omitted.

THE ILLUMINATED GEMS OF SACRED POETRY. Philadelphia: Lindsay & Blakiston. Royal 8vo. pp. 164.

SCENES IN THE LIFE OF THE SAVIOUR, *by the Poets and Painters. Edited by Rufus W. Griswold.* Philadelphia: Lindsay & Blakiston. 8vo. pp. 240.

A revolution has taken place in works of the Annual school. The trashy volumes of insipid letter-press with unmeaning engravings are growing scarcer every year. Richly illustrated editions of standard poets succeed them: Art is no longer unmindful of caste. And in the present instance we have two splendid volumes, on which no expense has been spared, containing selections from nearly all the best sacred poets in England and America.

"The Illuminated Gems" is a dazzling volume. It contains six steel engravings by Sartain from Stothard, Turner, Sir Thomas Lawrence and others. Those of the first two are exquisitely executed, and in keeping; that of the last, it will be noticed from its title, "Reflections on a Skull," being, we believe, nothing more nor less than Kean as Hamlet, has had some crowding to suffer before it found its way in. The illuminated initials and page-borders are graceful designs in general, and some of them much superior in coloring to any American achievement in this difficult branch of Art. Still we must protest against the disgusting affectation of "Gothic," which is beginning to be the signal for general laughter, so much and so incongruously, not to say irreverently, is it now used. "There is reason in every thing," is a homely adage which all concerned in decorative art seem to need being reminded of. The poetry of the volume is selected from writers of all classes, and so contains something which must suit all classes of readers. Churchmen will find choice selections from Keble, (misnamed once or twice William) Milman, Bishops Heber, Mant, and Lowth, Croly, Coxe, and Croswell.

"Scenes in the Life of the Saviour" is less imposing than the former volume, but still beautiful. It contains eight fine engravings after Poussin, West, and others. The Holy Family after Poussin is the best to our taste, but the vignette title, a head of the Saviour after Delaroche, we do not like; it is mere humanity,—nothing besides. All the engravings however are well executed. The poetry is arranged on a more definite plan than in the former volume, but the authors selected from are nearly as numerous. Some of the best efforts of Keble are given, and again we welcome the Rev. W. Croswell's fine poem, The Clouds

On the whole these volumes are creditable evidences of the progress of native Art. We anticipate and bespeak for them the favor of those who would encourage every effort to assist its advances and turn them to right purposes. The volumes may be had of the Appletons.

HEBREW GRAMMAR OF GESENIUS, AS EDITED BY ROEDIGER. *Translated with additions, and also a Hebrew Chrestomathy, by M. Stuart, Professor of Sacred Literature, Theological Seminary, Andover.* Andover: Allen, Morrill & Wardwell. New York: Mark H. Newman & Co. 8vo. pp. 368.

The publication of this new translation of Gesenius originated in a demand for a seventh edition of Professor Stuart's Hebrew Grammar. The high value, which in common with all Hebraists, the Professor set on the labors of that eminent philologist, led him to prefer translating the last edition with Roediger's additions, to republishing his own work. And so within a week, two fresh and separate versions of an elaborate and scientific introduction to the Hebrew have come before American scholars;—a circumstance which has never, we imagine, taken place before in our literary history.

Professor Stuart's translation was begun, it is but justice to remark, before he knew that another was preparing in England; in fact his preface states that he had not seen it even after the completion of his own task, much less, we suppose, had he any knowledge of its re-issue here. He has added here and there to Roediger's notes original observations, the results of his own reading, and has made a few changes in the arrangement of certain parts, though none, he claims, in the material. His appendix, "designed to supply the place of a Hebrew Chrestomathy," is prefaced by valuable suggestions on the proper method of studying the language. We have been much struck with these few pages:—they will be found of use to the student, as they are the matured opinions of one who has for many years been an instructor, and an eminent one, in the language.

The mechanical execution of the volume is worthy of the Andover press, whose neatness and care in classical publications are proverbial.

CRESTOMAZIA ITALIANA: *A collection of selected pieces in Italian prose, designed as a class reading-book for beginners in the study of the Italian language. By E. Felix Forresti, LL. D.* D. Appleton & Co. 12mo. pp. 298.

Italian students will find in this volume a selection of passages from modern Italian writers, the more ancient having been rejected. Among those chosen are, Manzoni, from whose noble fiction, The Betrothed, copious extracts have been made; Grossi, a novelist of the same school; and Botta, well known among us by his American Revolution. The reasons which induced Professor Forresti to prefer the authors which he has chosen, are given by him in his Preface. Explanatory notes and translations of some passages are interwoven with the text.

THE HISTORY OF CIVILIZATION *from the fall of the Roman Empire to the French Revolution. By F. Guizot. Translated by William Hazlitt.* D. Appleton & Co. 12mo. pp. 414.

Parts 17 and 18 of "Appleton's Literary Miscellany" are before us with the above title. M. Guizot treats in them of the social and mental characteristics of Europe between the 5th and 10th centuries. In the "Second Course," which is here begun, he enters upon the Feudal Period, which he limits to the 11th, 12th, and 13th centuries. Five lectures only of this Course are here presented.

SOMETHING FOR EVERY BODY: *Gleaned in the Old Purchase, from fields often reaped. By Robert Carlton, Esq.* D. Appleton & Co. 12mo. pp. 223.

Another number, the 16th, of the "Literary Miscellany." We can do nothing more than announce it. It seems harmless enough certainly, its dulness will prove an effectual check on its mischievous properties, if any.

RATIONALE OF CRIME AND ITS APPROPRIATE TREATMENT, *being a treatise on criminal jurisprudence considered in relation to cerebral organization. By M. B. Sampson. With notes and illustrations, by E. W. Farnham, Matron of Mount Pleasant State Prison.* D. Appleton & Co. 12mo. pp. 300.

Some books are more easy to read than to characterize, but in the present case the reverse is true. The new "Friend-of-Humanity" cant, and the babble of so-called craniological science, creak in perfect discord from Introduction to Appendix, both inclusive. That is to say, it is the phrenological squad of the Anti-Capital-Punishment forces. It is "embellished (?) with numerous accurate portraits of criminals and other persons."

Domestic Intelligence.

NEW YORK.—The Journal of the Sixty-Second Convention, held in St. John's chapel in the city of New York, Sept. 30th to Oct. 3d, 1846, has been published by H. M. Onderdonk & Co. No parochial reports are given. The report of the Standing Committee states the reception of 11 candidates for orders. The report of Bishop McCoskry contains his official duties in the diocese from November 1845 to May 25, 1846, and sums them up as follows:—Ordained, 9 Priests and 3 Deacons; Consecrated, 4 churches; Confirmed, 1,869 persons; Corner-stones laid, 2. Bishop De Lancey's acts are thus summed up:—Ordained, 2 Priests and 7 Deacons; Consecrated, 3 churches; Confirmed, 159 persons. Twelve new parishes were received into union with the Convention. The following offerings of parishes are reported to have been received. For the Episcopal Fund $231,79 from 42 churches; for the Diocesan Fund $968,32 from 89 churches; for the Education Fund $448,17 from 52 churches; for the Missionary Fund $2,508,45 from 94 churches; for the Aged and Infirm Clergy $1,783,14 from 99 churches. The whole number of churches in the diocese is 189, (including chapels,) of which 6 are not in union with the Convention. The whole number of clergymen is 222, of whom 52 are not entitled to seats in the Convention. There were present, of those entitled to seats, 161. All the proceedings of the Convention have been before published in our columns, and we will merely advert to the neatness of the execution of the printed Journal for the present year.

WESTERN NEW YORK—*Episcopal Acts*—Wednesday, October 14th, in the Court House, at Ovid, Seneca county, Morning Prayer was read by the Rev. Mr. Wardwell; the bishop preached.

In the afternoon, in Trinity church, Hector, Tompkins county, Evening Prayer was read by the Rev. R. Smith, of the Diocese of Pennsylvania, assisted by the Rev. Mr. Wardwell. The bishop confirmed two persons and preached. The Rev. Mr. Smith read the confirmation preface.

Thursday, October 15th, in St. James' church, Jefferson, Chemung county, the Rev. Mr. Wardwell read morning prayer—the bishop preached. Of the clergy, the Rev. Mr. Smith and the Rev. Mr. Spalding, of Hammondsport, were present.

In the afternoon, in the Methodist chapel, at Havana, the Rev. Mr. Wardwell read evening prayers—the bishop preached; the Rev. Mr. Spalding also was present.

Friday, October 16th, in St. John's church, Catharine, the Rev. Mr. Spalding read morning prayers, assisted by the Rev. Mr. Wardwell, who read the lessons. The bishop baptized two infants, preached and administered the holy communion, in which he was assisted by the Rev. Mr. Spalding.

Saturday, October 17th, in Christ church, Corning, Steuben county, the Rev. Mr. Wardwell read morning prayer; the bishop confirmed two persons and preached; the confirmation preface was read by the Rev. Mr. Eaton, the rector. The Rev. Mr. Gilbert, of Painted Post, was also present.

Sunday, October 18th, in Trinity church, Elmira, Chemung county, the Rev. Mr. Eaton, of Corning, read morning prayer, and the Rev. Mr. Wardwell read the lessons—the bishop preached. The Rev. Mr. Van Zandt, the Rector, was present.

In the afternoon, the Rev. Mr. Wardwell read evening prayer, and the Rev. Mr. Eaton read the lessons. The bishop preached and confirmed fifteen persons, to whom he also delivered an address. The confirmation preface was read by the Rev. Mr. Van Zandt.—*Gospel Messenger*.

October 19th, in the Methodist Church, Factoryville, Tioga County, the Rev. Mr. Watson, of Owego, said morning prayer, the Rev. Mr. Wardwell read the lessons, and the Bishop preached and confirmed *one* person. October 20th, in St. Paul's, Owego, the Bishop preached and confirmed *five*. Morning prayer, by Rev. Mr. Bailey, of Candor, the Lessons by the Rev. Mr. Wardwell, and the Confirmation preface by the Rev. Mr. Watson, the Rector. October 21st, in St. John's, Speedsville, after morning prayer by the Rev. Mr. Watson, Mr. Wardwell reading the Lessons, the Bishop preached and confirmed *two*. In St. Mark's, Candor, same day, evening prayer was said by Mr. Wardwell. The Bishop preached and confirmed *four*, the Confirmation preface being read by the Rev. Mr. Bayley, the missionary in charge of the station. October 22nd, in Christ Church, Danby, Tompkins County, the Rev. Mr. Walker, of Ithaca, said morning prayer, and the Bishop preached. *One* person was confirmed, the Confirmation preface being read by Mr. Bailey, who has charge of this station; also, present of the Clergy, Messrs. Porter, Spencer and Wardwell. October 23rd, St. John's, Ithaca, morning prayer by Mr. Wardwell, Lessons by Mr. Philips, of Moravia, Confirmation preface by Mr. Walker, the Rector, and sermon by the Bishop. *Five* were confirmed. October 25th (Sunday), services were held at St. Matthews, Moravia, Cayuga Co. The Rev. Mr. Wardwell said morning prayer, and the Bishop celebrated Eucharist, preached and confirmed *sixteen*. Mr. Phelps, the missionary in charge of the station, read the Confirmation preface and gave the cup. In the afternoon, Mr. Wardwell said evening prayer, and the Bishop preached; at night Mr. Phelps said the Office, and Mr. Wardwell preached, the Bishop giving the Absolution and Benediction.

MASSACHUSETTS.—*Consecration.*—Tuesday, October 27th, Christ Church, Plymouth, was consecrated by Bishop Eastburn. The Rev. W. Hall, Rector of Trinity Church, Newport, Rhode Island, read the instrument of donation, and the Rev. M. Snow, minister of the church, read the sentence of consecration. Morning prayer was said by the Rev. Mr. Bent, of Taunton, the Rev. Mr. Wildes, of New Bedford, reading the lessons. The Ante-Communion was said by the Bishop, the Epistle being read by the Rev. Mr. Cutler, Rector of St. Andrew's, Hanover. The sermon was by the Bishop, from St. Luke, xviii, 20. The Eucharist was *not* celebrated. There were present, besides the above mentioned clergymen: Drs. Strong and Vinton, Messrs. Babcock, Bartlett, Baury, Butler, Cutler, McCoy and Warland, of the diocese, Harrison of Nova Scotia, Boyd of Mississippi, and Patterson of New Jersey.

The church has been built from the designs of Mr. Upjohn, and is in the Pointed style. The exterior is of rough plank, painted a dark stone colour. The interior is wainscotted, the wood-work being grained to look like oak. The Chancel is lighted by a triplet. Tablets for the Commandments, &c., are over the communion table. The reading desk and pulpit are in the Nave, on opposite sides. The sittings are open seats, fifty in number, with poppy heads. The church is carpeted, and has a furnace for warming. The whole cost, including the lot, was $4,000, the whole of which has been paid.

NEW JERSEY.—*Episcopal Acts.*—On Friday, 9th of October, in the temporary chapel at Elizabethport, in the afternoon, the Rev. Mr. Dunn read prayers, and the bishop preached: the Rev. Messrs. Boggs, the missionary, Moore and Dowdney were present.

In the evening, in St. John's church, Elizabethtown, the Rev. Mr. Dunn read prayers, and the bishop preached and confirmed five persons; the Rev. Messrs. Moore, the rector, Boggs and Dowdney were present

On Saturday, in St. Paul's church, Hoboken, the Rev. Mr. Dowdney read morning prayers, and the bishop preached, confirmed three persons, and administered the holy communion, assisted by the rector, the Rev. Mr. Burnham.

In the afternoon, the Rev. Mr. Dowdney read prayers, the rector catechised the children, and the bishop examined them.

In the evening, in the temporary chapel of St John's church, West Hoboken, the Rev. Mr. Burnham read prayers, and the bishop preached: the Rev. Dr. Barry and the Rev. Mr. Dowdney were present.

On Sunday 11th, Eighteenth after Trinity, in St. Matthew's church, Jersey City, the Rev. Samuel H Cox, of the diocese of Western New York, read morning prayers, and the bishop preached, confirmed seven, making with one sick man confirmed in private, eight persons in this parish, and administered the holy communion, assisted by the rector, the Rev. Dr. Barry: the Rev. Mr. Patterson, the assistant minister, the Rev. Dr. Ogilby, and the Rev. Messrs. Spencer and Towell, of the diocese of New York, were present.

In the afternoon, the Rev. Dr. Ogilby read prayers, the rector catechised the children, and the bishop examined them: the Rev. Mr. Dowdney was present.

In the evening, in Trinity church, Newark, the Rev. Messrs. Watson and Fackler read prayers, the Rector, the Rev. Mr. Henderson, administered adult baptism, and the bishop preached and confirmed nine persons: the Rev. Messrs. Dunn, Peet, Sherman and Tyng, and Dowdney, and Talbot, of the diocese of Pennsylvania, were present.—*Banner*.

PENNSYLVANIA.—*Consecration.*—October 22d, St. Marks, Frankford, was consecrated by Bishop Potter The sentence of consecration was read by the rector, H. J. Sparkman, Morning Prayer by the Rev. John Rodney, rector of St. Luke's, Germantown, and the Lessons by the Rev. George Sheets, rector of Trinity Church, Oxford. The Bishop performed the Consecration Office and preached. Present, Messrs. Beasley, Bourns, Diel, Ducachet, Dupuy, Durborowt, Green of New Jersey, Hopkins, Howe, Jones of Georgia, Moorehouse, Spear, Stratton, and Quinan.

The church is of stone, 64 feet by 40, and will accommodate 500 persons.

To Correspondents.

"Communicant," is received.

We have had the pleasure to receive a review of the proceedings of the last Convention by "C. H.," the unknown writer who so ably reviewed the proceedings of the Convention of 1845. It will be in our next. Also a "Protestant Episcopalian."

Married.

On the 26th inst., in Christ Church, Hartford, Ct., by the Rt. Rev. Bishop Brownell, the Rev. George Burgess, D.D., Rector of Christ Church, to Sophia, daughter of the late Leonard Kip, Esq.

Died.

At the Rectory, St. John's, Hartford, on the evening of Tuesday, 27th ult., Edith Cleveland, aged 14 months, youngest daughter of the Rev. A, Cleveland Coxe.

Obituary.

Died, on the 30th of September, on Staten Island, Ann, widow of the late Robert Rolins, in the 78th year of her age, after a few day's illness, which she sustained with almost unparalleled fortitude and exemplary Christian resignation. And without a struggle her happy spirit departed. During all her sufferings not a murmur or groan escaped her lips, satisfied in the early part of her sickness that the time of her dissolution was approaching, she was not only reconciled, but even anxious for the hour to come, looking unto her Saviour's presence, as the home of her soul, and the abode of her enduring rest. She possessed this happy frame of mind throughout; and as her disease advanced, so also did her desire to depart. Her hopes of heaven were built on the atoning blood of her Lord and Redeemer, and that through His merits she should soon be permitted to set down with the redeemed throng, and worship before the throne of God in heaven.

Calendar.

NOVEMBER.

8. Twenty Second Sunday after Trinity.
15. Twenty Third Sunday after Trinity.
22. Twenty Fourth Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the twenty fifth Sunday are to be used.*
29. ADVENT SUNDAY
30. St. Andrew the Apostle.

DECEMBER.

6. Second Sunday in Advent.
13. Third Sunday in Advent.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. CHRISTMAS DAY.
26. St. Stephen the Martyr.
27. First Sunday after Christmas.—St. John the Evangelist.
28. The Holy Innocents.

Clergy of the Protestant Episcopal Church,

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 2 Bond street.
Bedell, Rev. Gregory T., corner of Tenth st. and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Bourns, Rev. Edward, 18 East Fourteenth street.
Carder, Rev. James D., Fort Hamilton, New York Harbor.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
De Koven, Rev. Henry, 69 Irving Place.
Dowdney, Rev. John, 162 Fourth Avenue, and 20 John st.
Duffie, Rev. Cornelius R., 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Forbes, Rev. John M., 477 Hudson street.
Frazer, Rev. Alexander, 190 Madison street.
Grigg, Rev. John, 177 Prince street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Harris, Rev. Nathaniel S., 281 Broadway.
Hart, Rev. A. Bloomer, 5 Mercer street.
Higbee, D.D., Rev. Edward Y., 159 Chamber street
Howland, Rev. Robert S., 15 Washington Square.
Hoyt, Rev. Ralph, 18 Hamilton street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Labagh, Rev. Isaac P., 281 Broadway.
Leavenworth, Rev Thaddeus M., Williamsburgh, and 20 John street.
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev Moses, corner of Lexington Avenue and 27th street.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 152 Waverly Place.
Millett, Rev. James, 70 East Nineteenth street, near 4th Avenue.
Morris, Rev William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street,
Peck, Rev Isaac, 23 Wooster strret.
Pound, Rev Jesse, 50 Fourth street.
Preston, Rev Thomas S.
Price, Rev. Joseph Henry, 62 Second Avenue.
Reynolds, Rev. Charles, 155 Chamber street.
Richmond, Rev William, Bloomingdale.
Schroeder, D.D., Rev. John F., St. Clement's Place.
Seabury, D.D., Rev. Samuel, 471 Hudson street
Shimeall, Rev. Richard C., 90 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th near Lexington Avenue.
Spencer, Rev Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 458 Houston street.
Taylor. D.D., Rev. Thomas H., 70 Second Avenue.
Thayer, Rev. Foster, Fitzray Place, 28th st., between 8th and 9th Avenues.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, Rev Dudley A.
Tyng, D.D., Rev. Stephen H., 82 Beekman street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh street.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev Henry M.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton street.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Washington Avenue, near Fulton Avenue,
Fish, Rev John F.
Henry, D D., Rev Caleb S., 55 Johnson street.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M., corner of Pearl and Johnson st.
Lewis, Rev William H., 24 Myrtle Avenue,
Noble, Rev Birdsey G., 30 Clinton steeet.
Stone, D D, Rev John S., next door to Christ Church.
Vinton, Rev Francis, Court street, between Schermerhorn and Livingston street.
Wyatt, Rev Christopher B., at Mrs. Middagh's, Clinton street, near Pierpont street

WILLIAMSBURGH.

Clapp, Rev Caleb, 3 South Third street.
Haskins, Rev Samuel M., 1 St Mark's Place.

JERSEY CITY, N. J.

Barry, D D, Rev Edmund D., Essex street.
Patterson, Rev Albert C., Grand street.

Notices.

DIOCESE OF NEW JERSEY.

The Bishop, by Divine permission, will lay the cornerstone of St Mary's Church, Burlington, on Tuesday, November 17th. The procession will move from the old Church edifice at 2 o'clock, P. M. The attendance of the Reverend clergy, (with their surplices,) and of the friends of the Church, is respectfully invited.

November 7, 1846.

"*P. E. Church Missionary Society for Seamen in the City and Port of New York.*"—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of St. Clement's Church, on Monday evening next, (9th inst.,) at half-past 7 o'clock. THOS. P. CUMMINGS, Rec. Sec'y.

N. Y., November 7th, 1846.

The Rev. R. F. Burnham, Rector of St. Paul's Church, Hoboken, is expected to preach to-morrow night, 8th inst., at the Church of the Good Shepherd, corner of Market and Monroe streets. Service at 7 o'clock.

New York, November 7, 1846.

QUARTERLY SERMON.

The Rev. Lewis P. W. Balch, Rector of St. Bartholomew's Church, will preach the stated Quarterly Sermon in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, November 8th, when the usual collection will be made Service to commence at half-past 7 o'clock.

November 7, 1846.

Church of the Holy Apostles—27th street, near 9th Avenue—Rev. Foster Thayer, Rector. Divine Service is held every Sunday at half-past 10, A. M., half-past 3, and half-past 7, P. M.

Sermon to-morrow evening, (Nov. 8th,) by the Rev. Dr. Taylor.

The Rector will preach a series of discourses on Sunday mornings, on the life and character of Job.

The first on Sunday morning, Nov. 8th. Subject—"Practical Religion, its Symmetry."

New York, November 7, 1846.

Anglo-American Free Church of Saint George the Martyr, No. 410 *Broadway.*—This Church affords *free* accommodations to all who choose to attend, though its more immediate design is to promote the spiritual benefit of BRITISH EMIGRANTS AND ENGLISH RESIDENTS, who, in consequence of not having such a place of worship, have afore time been drawn altogether from the pale of the Church, upon their arrival in this country.

Divine Service every Lord's Day, at 10 o'clock, A. M., 3 P. M., and at 7 1-2 o'clock in the evening.

MOSES MARCUS, Rector.

New York, November 7, 1846.

EPISCOPAL CHURCH.
Seats Free.

The CORPORATION OF TRINITY CHURCH desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room*," at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

October 31, 1846.

Emmanuel Free Church, (corner of Prince and Thompson streets.)—The Sunday evening course of sermons in this church (to be preached by clergymen of the city and its vicinity) will commence on Sunday next. Service at half-past 7 P. M.

All are invited to attend.

St. Barnabas's Church, in 27th street, between the 2d and 3d Avenues, will be open for Divine Service every Sunday at half-past 10 o'clock, A. M., and 7 o'clock, P. M. Sunday School commences at half-past 2 o'clock, P. M. Seats Free.

GEN. PROT. EPIS. S. S. UNION.—The advertisement of the publications of this Institution will be found on the fourth page of this paper.

DANIEL DANA, Jr., Agent.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 27th Oct., the Treasurer has received the following contributions:

Quarterly collection, St Ann's ch, Annapolis, Md, $17 42; through E H Thomas, from St George's Chapel, Sussex co, Del, 2 28; St Peter's ch, Lewes, 8; St James's, Stanton, 3 66; St Thomas's, Newark, 3 07; St Peter's, Smyrna, 3 20; St Ann's, Middletown, 5; St Paul's ch, Georgetown, 5 16; Ladies' Missionary Society, do, 10; Sunday school, St Andrew's ch, Wilmington, 6 20; Young Ladies' Sewing Society, do, 18; Trinity ch, Wilmington, 20; Immanuel ch, Newcastle, 35, St Andrew's ch, Wilmington, 42 93—162 50; St James's ch, Nnowlton, of which 1 20 is for the Jews, 3 27; Zion ch, Belvidere, of which 1 25 is for do, 2 95; cash, from a friend, 2; Christ ch, Raleigh, N C, per Rev Dr Mason, 40; Stephen Green, St Mary's, Ga, 3; Grace ch, N Y, for the Jewish Mission, 73; Christ ch, Poughkeepsie, 80. Total, $384 14.

THOMAS N. STANFORD, Treasurer,

New York, November 5, 1846. 139 Broadway.

We reported last week the receipts as $155 31, and the week previous $241 48—thus in three weeks our acknowledgments have been $780 93—but little more than the average of one week's expenditure of this department.

T. N. S

Foreign Missions.—Since his report of October 27th, the Treasurer acknowledges the receipt of the following amounts.—

From Ch of the Holy Trinity, Westchester, Pa, for education of Geo W Pearce, Africa, 20; offerings of St John's ch, Hartford, for Constantinople, 100; St George's ch, New York, to be added to monthly coll, October, 25; Miss Eliza Murdock, Zion parish, Frederick co, Md, for Africa, 5; Potapsco Female Institute, Ellicott's Mills, Md, for Constantinople, 13 22; St James's ch, Knowlton, Pa, 1 76; Zion ch, Belvidere, Pa, 2 63. Total, 167 61.

J. SMYTH ROGERS, Treasurer,

N. Y., Nov. 3, 1846. 69 Wall street.

Soldier's Mission Church.—Received from James J Jones, $25; Stewart Brown, 25; Peter A Mesier, 10; cash, 5. Total amount, $65.

On part of the Committee,

JOHN MC VICKAR, Chaplain,

November 5th, 1846.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity ch, Canaan, Ct, handed by the Rev Isaac H Tuttle, $3 62; Christ ch, Hudson, Rev Isaac H Tuttle, 10. Total amount, $13 62.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.

New York, November 5, 1846.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From St Paul's ch, Wellsboro', Pa, Rev Charles Breck, donation, $2; Girard McLaughlin, handed by Floyd Smith, Esq, donation, 1.

In the last acknowledgment was a typographical error, the amount of the bequest of W Purdy, deceased, was not carried out, $500.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Teasurer and Agent,
At the Depository, 20 John street

New York, November 5, 1846

Advertisements.

INSTITUTION OF MESSRS ABBOTT,
FOR THE EDUCATION OF YOUNG LADIES,
412 *Houston street, New York.*

Principals—Jacob, John S. C., and Charles E. Abbott.

THE Winter Term of this Institution commences Monday, November 23d. Arrangements are made for the education of young ladies of every age, including children who are just learning the alphabet, and also furnishing instruction to maturer minds in the higher departments of literature, mathematics, philosophy, the ancient and modern languages, vocal music, and drawing. The most able Teachers are employed in these various branches.

The principals of this school, having been convinced from long observation, that the foundation of many diseases, to which the young ladies of our country are annually falling victims, has been laid in the school-room, and that the highest intellectual attainments may be secured without the sacrifice of health, endeavor, by the accommodations of well ventilated rooms, and comfortable seats, and judiciously arranged studies, and active recreation in the spacious garden connected with the establishment, to preserve the physical vigor of those who are well, and to recruit the health of those who are feeble.

The experience of three years in this Institution, and of five years in a similar one in Boston, has settled the question that the acquisition of knowledge may be made one of the highest and purest of enjoyments; and that the stimulus of rivalry, often involving the wreck of generous and amiable feelings, is not necessary to promote zeal in its pursuit. The school-room may be made a place of enjoyment, where the pupils will love to assemble, and which they will regret to leave.

As a highly cultivated mind, without well regulated affections and gentle manners, is of little value, much attention is devoted to moral culture, that the pupils may be prepared to make their homes happy by the exhibition of all Christian virtues. And while no reference is made to denominational peculiarities, a constant influence is exerted to establish in the heart the principles of the Christian religion.

Young ladies from abroad may be received into the family of the Principals at the Institution, where they will be placed upon the footing of daughters, and special attention will be devoted, to make them acquainted with the innumerable objects of interest with which this city abounds, and to give them that acquaintance with human nature, and that ease of manners, which may be acquired by familiarity with society in this metropolis. Eight dollars per week cover all the expenses of pupils in the family, instrumental music excepted. The terms for day scholars vary from $6 to $18 per quarter.

There is a school for boys under the same proprietorship with the above, now in successful operation, at 54 Bleecker street. Principals—J. H. Patten and E. A. Morgan. Nov. 7—2t.

Church Publishing and Bookselling Establishment.

HENRY M. ONDERDONK & CO. have removed from No. 25 John street, to

NO. 10 JOHN STREET,

near Broadway, and under the office of the Churchman; at which stand they ask a continuance of the patronage of their friends and the public. They have recently published—

Bishop Horne's Complete Works, 2 vols. 8vo.
Bishop Horne's Commentary on the Psalms, 1 vol. 8vo.
Bishop Horne's Discourses 1 vol. 8vo.
Household Liturgy, by Professor Henry.
Christian Shepherd Guiding the Lambs of his Flock.
Manual of Devotions for the Young.
Form of Self-Examination, 2d edition, &c. &c

Just received and for sale,

Remonstrance of the Church Wardens, and Vestrymen of St. Peter's Church, Ashtabula, Ohio, to Bishop McIlvaine's late attack upon them. Price 6 1-4 cts.

H. M. O. & Co., have also, at No. 11 Spruce street, a

PRINTING OFFICE,

containing a large assortment of type, where they are prepared to do all styles of Book and Job work, at reasonable prices, and in the best style. They print the Churchman, Journal of Convention, Seminary Report, &c. &c. Secretaries of Conventions in other Dioceses by forwarding manuscripts can have their Journals printed *cheaply*, and with neatness and despatch.

In Press,

THE PEACE OF JERUSALEM: a Sermon preached before the Convention of the Diocese of New York, by Benjamin I. Haight, D.D,

Vestry Room, Desk, and Pew Calendar for 1847.

CHURCH EDIFICE AND GROUND FOR SALE.

THE three lots of ground with the Church under the pastoral care of the Rev. Dr. McLeod, also the dwelling house adjoining, now occupied as the parsonage, situated on the north-east corner of Marion and Prince street, being 75 feet on Prince, and 100 feet on Marion street, is offered for sale on reasonable terms,

Apply to
THOMAS CUMMINGS, 137 Waverly Place,
GEORGE C. ALEXANDER, 71 Water street,
SAMUEL S. HINMAN, 9 Nassau street.

Nov. 7—4t$

FOR SALE, OR TO LET.

PEW No. 46, in St. John's Chapel—a very desirable location. Apply at 15 William street.

November 7—4t$

BOOKBINDING.

THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

Reference is made to the following gentlemen—Messrs. Stanford & Swords, at whose store orders may be left; Rev. Drs. Seabury, Anthon, Taylor, Higbee, and Smith; John S. Rogers, Esq., and S. H. Remsen, Esq.

WILLIAM ASHKETTLE.

September 5—yly

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. XCII.

Prayer is the offering up of our desires or addresses to God; and includes, besides *petitions*, to which the term prayer is more especially applicable, acts of *confession, thanksgiving, praise,* and *adoration*—indeed every species of communion with God.

The nature of the Divine Being, and the whole account of Scripture principles and precepts, evince that prayer must be *from the heart.* Without this, all outward acts of worship are nothing worth, or rather, because of their hypocrisy, are positively guilty.

It were a waste of time formally to repute the objection of infidelity, that an omniscient God needs not to be told of our wants, and that an infinitely merciful God needs not to be supplicated for his kindness. The abstract truth of the assertion cannot be denied; but the impious consequence drawn from it is opposed by reason as well as revelation. It may be safely affirmed—and an appeal for the truth of the proposition be made to the honesty of every objector—that there never was a human being in whom the principle of prayer was not found inherent in the hour of danger or of trial. Reference is confidently made to the history of man every where, at all times, and under every variety of circumstances, to each one's own candid observation, and to the experience of every honest mind. Let even the opponents of the principle say if they can, that they never felt an involuntary impulse to ask protection, aid, or deliverance from Heaven.

If this appeal is well founded, all reasoning to the contrary is nothing worth. Fact sheds on truth a blaze of light which no argument can possibly extinguish.

But the voice from heaven which thus in nature speaks, more fully declares the same truth in the volume of inspiration. Its language is so familiar that it need not be repeated. Open almost any page, and you see the duty of prayer most clearly enforced. Whatever may be the practice of many who profess belief in the Bible, none, it is to be presumed, will deny it to be a matter of religious and moral obligation, *that men pray.*

As required in Scripture, prayer is a prescribed condition of our enjoying the mercy and favor of God. Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you, is the pervading language of Holy Writ.

In prescribing this condition, our Heavenly Father not only acts according to that sovereign will to which we all owe the most implicit and unquestioning submission; but also mercifully consults man's interests and enjoyment. There is a natural influence attending the duty of prayer, in its various branches, very important, and highly contributive to human happiness.

The habit of prayer is eminently favorable to our cherishing that *reverence for the Great Supreme* which is a powerful auxiliary to virtue, and a strong dissuasive from irreligion and vice.

A sense of *dependence on God* cannot but be strengthened by frequent humble supplication for His blessings; and this exerts a most soothing influence in affliction, and ministers support in trial, encouragement in danger, and cheering hope in every necessity.

The offering in sincerity and truth of thanks to God for His mercies, cannot but tend to cherish in the heart that pure and holy emotion of *gratitude,* which adds sweetness and joy to every blessing, and inspires hope in every time of need.

Confession of guilt and prayer for pardon must bring home to the heart that *sorrow for sin* and *horror of it,* which is one of the strongest securities against its commission. This humbling of a guilty soul before its pure and holy Maker and Redeemer, and the Spirit Who waits to be its Sanctifier, and is grieved by its opposition, this deprecating of the wrath of a Being of infinite justice, this self-exposure of ingratitude to the Father of mercies, must exert a most powerful tendency to call off the sinner from the error of his ways.

Intercession at God's throne for his fellow men, and especially those with whom he is connected in any of the various domestic, social, civil, or religious ties, must expand the Christian's heart with *kindness, benevolence, and love,* and animate it with alacrity and fidelity in the discharge of all relative duties.

And surely the due exercise of the understanding and the heart in the adoration of the greatness, goodness, justice, and power of God, must furnish the most efficient principles of duty, and the most powerful incentives to its discharge.

Christian prayer, ever recognizing, and pressing home to the heart, the great mediation and intercession of the Messiah, through which only it can come up with acceptance before God, and reposing on the plea of their merits as the only ground of hope, strengthens *faith in the Redeemer;* keeps Him ever in mind as claiming supreme love and undivided homage; and prepares the Christian to find in His grace and mercy a sure and sufficient refuge in that last and greatest trial, when every other will appear in its native incompetency.

Abiding impressions of the claims of *Christian consistency* can hardly fail to result from the faithful and conscientious maintenance of the practice of prayer.

Am I, in unfeigned humility and penitence, to confess the sin to which I am now tempted, and declare my sorrow for it, as dishonoring God, ungrateful, presumptuous, and casting shame upon the adorable name of Him Who died to redeem me from sin? Am I to ask pardon for it, as the only means of escaping its dread punishment through eternity? And shall I then be guilty of its commission? No! I will not thus degrade my nature, pour contempt on my Christian privileges, offend my God, and endanger my soul. I will not thus deliberately and wilfully turn my religion into guilty mockery, and treat lightly the awful majesty of heaven.

Am I required to supplicate the grace of God that I may observe all promptness and diligence in the discharge of duty, and enlightened in the holy requisitions of the gospel, may aim at that universal obedience which it enjoins, and be saved from deviation from duty, and from risking the perilous consequences of delay in its discharge? And can I then wilfully neglect that duty, or postpone what is now and at once bounden upon me?

Is it my duty to pray for this my brother, against whom revengeful, malicious, and unchristian feelings are striving to enlist my heart? Those feelings then shall be buried before the throne of grace, and I will humbly imitate the mercy, forgiveness, loving kindness, and long suffering which I adore, and on which *my* whole dependence must be placed for acceptance in prayer, and for hope of mercy.

Am I to intercede for all who are any ways afflicted or distressed? My hand then shall not be closed, nor my heart straightened, when I have ability and opportunity to do good. O no: what a wretched hypocrite should I be, if I am close, jealous, and nicely calculating, in the exercise of charity, when God encourages me to ask for myself and others, the freest, fullest, and most gracious exercise of His benevolence?

Is it my duty to pray for the enlargement and prosperity of that Church which is the cherished body and loved spouse of my Redeemer, and so closely one with Him, as to be even His own fulness—that which is necessary to make Himself complete? And shall these objects fail to enlist all that I can devote of affection, care, labor, and contribution? Then let me be, as I cannot but expect to be, subjected to the awful malediction, I never knew you: you failed rightly to appreciate My claims in My beloved Church, how then can you have ground for hope in Me?

Am I constantly to appear before God as a worthless dependent on His mercy, and a supplicant for its unmerited exercise? How can I then be hard, insensible, indeed otherwise than most kind, free, and liberal, in lending an ear, and bending a heart, and opening a hand, to all who need my benevolence?

Am I to seek the grace of God to excite in my heart, and enable me to manifest in my character and life, the pure and exalted virtues of the gospel, and the uniformly consistent profession of its hallowed principles? God forbid then that by aught of reluctance, indifference, or opposition, I should shut out the sanctifying influences of that grace, or deprive them of their full and saving efficacy.

Such are the reflections which the blessed habit of prayer cannot but excite in the candid and ingenuous mind. And in reference to such its natural influences, there is force and meaning of great value in the adage, that praying will make a man leave off sinning, or sinning will make him leave off praying.

These are great benefits of prayer; but it possesses, as a divine requirement, a still higher character. Although our perfect and infinitely gracious God can need our prayers neither for information of our wants nor for motive to relieve them; yet has He the sovereign right to dispense His favors according to His good pleasure. That pleasure is that they be suspended on conditions. Chief among these is the prayer of humility and faith. Without that, God's word authorises us to expect nothing good. Temporal welfare is uniformly represented in Scripture as only to be hoped for, as a real blessing, in answer to prayer. Hence be we seriously warned that whatever share of this we may enjoy, which has not been sought in prayer, unless we repent of the neglect, and turn to the Lord in sincere and consistent devotion, cannot prove a real blessing, but must, sooner or later, bring melancholy conviction of the reverse.

But the most distinguished excellence and highest recommendation of prayer, is, that it is the appointed means of obtaining spiritual good—pardon of sin, the direction and aid of divine grace, the consolations and supports of religion, true holiness of heart and life justification with God, his favor here, and everlasting salvation hereafter.

In enforcing this great duty, St. Paul uses two very strong expressions of a figurative nature. To St. Timothy he says, "I will that men pray *every where,*" and to the Thessalonians, "Pray *without ceasing.*" Although, however, these precepts are obviously not intended to be taken literally, yet do they contain instruction of the utmost importance, and strictly binding upon Christians.

Although "every where" is not suitable for the formal and solemn introduction of the exercises of devotion, and these must be suspended for periods sufficient for other departments of Christian duty; yet no where, and at no time, should the spirit of prayer be laid aside. Under no circumstances should the Christian suffer his heart to be drawn off from the faith, penitence, humilty, gratitude, love, and sense of dependence upon God, which are requisites of true and acceptable prayer. Under no circumstances should he suffer his feelings of devotion to be lost in the pleasures or pursuits of the world. Under no circumstances should he allow himself to be so far off his guard, as to be unfit for engaging in acts of homage to his Maker. These considerations should be enforced by the solemn thought that he is every moment exposed to the call to that eternal state, where the want of the true spirit of devotion must utterly disqualify for the society of those whose unending employment is the worship of Him who sitteth upon the throne, and of the Lamb.

What is usually termed ejaculatory prayer is a branch of this duty peculiarly connected with the fulfilment of these divine precepts. This is a holy exercise of heart, whereby, in the discharge of every duty, in every enjoyment consistent with the Christian character, and in every danger, necessity, or affliction, it makes a secret profession of humility, penitence, gratitude, or trust, or raises a secret prayer for divine aid, sanctification, and blessing. The faithful discharge of this duty will be attended with the happiest consequences on the heart and life. It will preserve the Christian in a devout and religious frame of mind—a great security of Christian character, and the only constant preparation for death. All the events of life will be thus rendered subservient to Christian improvement. A test will be instituted—and it is a most invaluable one when worldly pleasure and interest lure in so many ways to spiritual injury and destruction—whereby to determine the consistency of pursuits and enjoyments with the Christian profession; as none can possess that character which unfit the mind for devotion, and on which God's blessing may not be asked. The Christian will thus, if suddenly called into eternity, be no stranger to that spirit of devotion which, excited by the Holy Ghost, and by Him cherished, through the agency of man's willing mind, is finally elevated and expanded by Him into the high and holy offering of the spirits of the just made perfect.

To preserve the mind in a proper frame for this perpetual devotion, there should be observed frequent stated times of solemn prayer. This is enforced by the maxims of Scripture, the uniform judgment and order of the Church, and the practice of holy men in all ages. Its bearing on public and domestic worship it does not fall within the present immediate object particularly to consider. In its application to the all-important duty of private prayer, we should be careful to act upon the principle, and in the spirit, of our Saviour's injunction to enter into our closet, and shut the door, and pray unto our Father in secret; that is, we should avoid every thing like publicity, display, and ostentation. The world and its concerns should be excluded from our thoughts. Eternity, and He who dwelleth therein, should be present to our minds. Our sins should be remembered and confessed. Our dependence on God should be deeply felt, and our wants humbly laid before His throne, especially the need which we should feel, as depraved and sinful creatures, of pardon of sin, renewing and sanctifying grace, justifying mercy, and all the precious resulting blessings for time and eternity. God's temporal and spiritual benefits should be recalled, and the tribute of our thanks gratefully rendered: His glorious attributes considered, and praise and adoration addressed to Him. The excellent gift of charity, received in all willingness and devotion from the Holy Ghost, should stir us up to affectionate intercession for our fellow men, particularly those with whom Providence has connected us in any of the special ties of life. The love of God *in Christ* should be the object on which our minds are most warmly and intently set, and the evangelical faith to which it calls be the moving and all-pervading principle of our devotions.

Time thus consecrated will be, next to that given to the communion of saints in the services of the Church, the most valuable in the Christian pilgrimage. It will be a means of holiness, tranquillity, love, and joy of heart. It will draw down, through the merits of our Advocate with the Father, the choicest blessings from on high. Recurring with proper frequency, it will extend its benign influences over every period and every circumstance of life; imparting to the soul the sanctification of the Holy Ghost; adding to the joy of all pleasure not inconsistent with the Gospel; soothing with comfort in every trial and affliction; ministering aid in every difficulty; and attended with its happiest consequences, kindly proportioned to the peculiar greatness of the need, at the awful hour of the soul's departure for eternity.

The exact measure of time to be given to private devotion is no where expressly determined by the word of God. The circumstances attached, in the order of Divine Providence, to the different states and conditions of men, render it impossible to have any one rule of general and invariable obligation. Sufficient frequency, however, ought always to be observed, to render prayer properly a habit; and there should be as near an approximation as may be to what of precept, example, or favorable allusion, the Scripture affords. The least that is at all consistent with these rules of right, is the appropriation of a short time at the commencement and close of each day. There are no circumstances under which a dispensation from this can be reasonably considered either proper or safe. It should also be an object with the conscientious Christian, so to arrange his worldly duties, that he may give special pious observauce to the Church's holy days and seasons.

But this is a subject on which the Christian should be ashamed to indulge in nice calculation. Who more deserving than his God! What more important than his soul! What more worthy of consideratiou than eternity! His God claims this duty. His soul, for her best interests, requires it. Happiness through eternity is suspended upon it. O for those fervors of holy zeal and devotion which distinguished the ages when martyrs died and confessors suffered! Their dangers are passed. Has not much of their piety departed with them? Is not the slothful Christian put to shame by that love and zeal which waxed warm as persecution increased, and martyrdom approached? He is serving the same God, united to the same Church, and to be judged at the same tribunal. By what measure will his principles, his reason, his affections, mete the time that he should devote to the religion which connects him with his God, determines his fidelity to the Church, and is the means of preparing for the judgment!

Honestly consulting the ability and opportunity allowed in the good providence of God, in determining the frequency and length of his periods of prayer, let the Christian devote them accordingly. Let him, as they recur, draw near the throne of the heavenly grace with faith in the merits of Christ's atonement and mediation as alone procuring pardon of sin, justification with God, admittance to His mercy-seat, and acceptance of the services there offered; with humility; with true repentance; with steadfast purpose of amendment; with a full sense of dependence on his Maker; with the love of God above all things, and of his neighbor as himself; and with sincere desire for what he seeks, through conviction that it can be obtained from God alone, trust in His infinite wisdom, and contentment with whatever he allots.

In one of St. Paul's exhortations to prayer, above noticed, he requires that it be offered "*without wrath.*"

That this feeling should exist with God for its object, may be thought impossible. Yet poor human nature shows itself capable of even this degree of departure from its original righteousness. How often do we hear repining at the allotments of Providence! This must arise from displeasure at His ordering of them, which, if indulged, very naturally results in an emotion so hardened as not unaptly to be denominated *wrath.* Let the Christian guard against this by using every means to subdue his heart to the humble, resigned, and child-like affection which his God requires. A prophet thought he did well to be angry at the dealings of his Maker; but was severely reproved for this ingratitude and guilt. May not many who are struck with horror at his offence, yet indulge in tempers and dispositions which partake of its sinfulness? Let them consider that infinite wisdom and goodness are exercised in God's government of His people, and this with a merciful view to the *great whole* of both time and eternity which is to be embraced in His care of them. In the latter it will be found that *all things,* however they may now appear unequal, mysterious, or confused, will have worked together for their good.

This thought should produce perfect resignation to the allotments of Providence as always the wisest and the best, and expel from the Christian's mind—no matter how he may be tried or afflicted—every feeling of complaint or wrath.

And surely that man's prayer can be but abomination, who comes before his God with wrathful feelings towards a fellow being. How can he expect mercy and loving-kindness who is unwilling to extend them? How dare he look for the smile of reconciliation and benignity from his justly offended God, in whose heart evil passions rankle, and hatred bears sway? It is the unchanging decree of Heaven that if we love not and forgive not, we shall neither be beloved nor forgiven; that we must be merciful as God is merciful; and that we must humbly and faithfully imitate that divine forbearance and longsuffering which is *our* only ground of hope. St. Paul also enjoins that men pray "*without doubting.*"

Humble and affectionate trust and confidence, founded on the blessed faith of the Gospel, should characterize the Christian's prayers. He addresses his morciful Father through the merits of His only begotten and beloved Son, the all-sufficient Redeemer of men, the Mediator between God and His people, their Intercessor with Him. Let doubting be their miserable portion who are ignorant of these blessed truths. Let humble and lively confidence attend the Christian's prayer of faith. Let him ask temporal blessings without doubting that if He who is infinite in wisdom and goodness sees that they are really best for him, they will be granted; and that His determinations, be they what they may, expected in faith and received in humility, love, and devotion, will be *that* answer to his prayers in which, he may rest well assured, he will be ultimately most blessed. For when God denies His faithful children their requests, it is because He knows that the granting of them will not produce the end desired by them—the real and ultimate benefit of the worshipper. The denial then is the true evidence of God's love. *It* secures to His servant that greatest good which he desires.

And let the humble, penitent, and faithful Christian pray without doubting for the pardon of his sins: the all-sufficient merits of the sacrifice of the death of Christ are in pledge for it. Without doubting let him ask for the directing, aiding, and sanctifying influences of the Holy Ghost: they are promised to such as seek them aright. Without doubting let him pray for the consolations of the Gospel: they are the glorious privilege of the children of God. Without doubting let him pray to be kept by the power of God unto salvation: it is the great object of all that Christ has done for His people, and will be secured by Him to those who continue His in faithfulness and truth.

Thus let Christians pass the time of their sojourning here as men of prayer. In prosperity they will be doubly blest; and have direction from on high in all their difficulties, and ample consolation and support in all their trials and afflictions. In the hour of death they will be cheered and strengthened; and in the everlasting portion of the faithful, their need of prayer will have ceased, and praise and adoration, in endless exercise of heavenly love and devotion, occupy its place.

B. T. O.

They who, under specious pretences, sit still, and do not, in their respective stations, exert a vigorous zeal in discountenancing, opposing, suppressing, the insolence and impiety of profane and licentious revilers of Christ and his Institution, are enemies to the public, abettors of the devil and his instruments, and can never answer such lukewarmness, either to the body of which they are members in this world, or to God and their own consciences in the next.—*Stanhope.*

THE WORK OF THE MINISTRY IN A DAY OF REBUKE.

A Charge Delivered to the Clergy of the Diocese of Maryland, by William Rollinson Whittingham, Bishop of the Diocese, at the Annual Convention in Baltimore, Wednesday, May 27th, 1846.

The uncouth epithet, "Gospel-hardened," is accurately descriptive of a large proportion of those whom we have to teach and premonish. The promises are familiar to their ears. The freeness and fulness of redeeming love is a theme on which they are quite at home. Intellectually, they comprehend the plan of salvation, and the work of Christ. What they do *not* possess, is the honest, hearty appreciation of their own interest in that work. It has for them little or no *reality.* It is a theory, a speculation, a pleasing subject for thought, perhaps, unwelcome; but in either case, an intellectual exercise, or a stimulus of the *feelings,* and not the power of God unto salvation, taking the heart and soul captive, and subjecting the whole man to the obedience of Christ. Here and there, thank God, we see an exception; but certainly, of the multitudes who listen to our preaching, and even of the quiet, decent, sober, and sometimes devoutly affected worshippers, who kneel around our altars, a very large proportion have faith in CHRIST, if at all, in its least quantity and lowest forms. We cannot witness the daily walk and conversation of those who are recognised as "professing Christians"—the imperfect appreciation of the most important truths which their lives display, the low sense of spiritual growth and attainment, the dull perception of the unseen world in which, and for which alone, the true Christian lives, the indifference to the means of grace and privileges of Christian fellowship, the heartless carelessness about those small matters which, while they bear no comparison with the weightier points of *duty,* are the very soul of *love* —these things, I say, we cannot witness, without a sensation of dread lest the SAVIOUR's awful question, "When the Son of Man cometh, shall He find faith on the earth?" be obtaining the beginning of its answer in these our days. The decencies of religion prevail among us, as I believe, more extensively than they did formerly; its life and power, I am very sure, are not proportionably extended.

Whose fault is this? I think in some measure, ours, my brethren. I think that more plainness, earnestness, and industry in catechising the young, in preaching and lecturing, and in pastoral visiting, would have prevented the evil, at least in a degree. At any rate, the remedy is in our hands, and consists in faithfulness in those particulars.

We *must* do more than is now doing for the instruction of the young in their Christian privileges and obligations, for the training of their hearts and wills while tender and susceptible of permanent bent, in the mind of Christ,—if we would save them from the blight of infidelity. The generation now passing away has been nominally a religious generation. A reaction is going on, and greatly do I mistake, if the next half century witness not a more deadly conflict between the powers of this world and the Church of Christ, than has been known for ages. Wo to us, if the lambs of Christ's flock become the prey of the spoiler, because we have not fed them betimes with spiritual nourishment adapted to their wants! I know that in many parts of this Diocese peculiar difficulties lie in the way of the discharge of this part of pastoral duty. These are trials of faith and diligence. In surmounting them and fulfilling his Lord's command, to "feed His lambs," notwithstanding the hindrances interposed by sparseness of population, badness of roads, and want of opportunity for gathering the little ones together, the faithful pastor will show his trust worthiness and zeal. "A word in season, how good is it!" and who would think much of a wearisome ride to catechise a little family, who remembers that seed thus sown may bring forth fruit unto everlasting life, and that if he be not thus using diligence to sow the good seed of the blessed word, the enemy is most assuredly availing himself of the opportunity to sow tares? In our larger congregations, too, there needs an increase of diligence in public catechising. Sunday schools, in villages, towns, and cities, are in many ways most valuable auxiliaries of the pastor; but they can no more supersede catechising than they can take the place of preaching. Rightly used, they would rather increase than diminish the pastor's personal attention to the young of his flock. Whenever and in whatever degree it is otherwise, they do, in so far, harm instead of good. The little ones must be gathered around him who is over them in the Lord, to receive at his mouth his Master's message, the assurance of their title to a heavenly inheritance, the explanation of that title, the statement of its obligations and conditions, and the offer of the privileges and blessings attached to their membership in Christ. How sad is the significance to the pastor who neglects the young, of that solemn formula of judgment—"Inasmuch as ye did it not unto the least of these, ye did it not unto Me!" Hungry and thirsty (for the youthful mind does ordinarily hunger and thirst for spiritual food) their souls are sent empty away, or supplied with food not "convenient for them." Naked and unprepared they are suffered to go into life, unclothed with the spiritual armor which might have been put upon them by the blessing of the Holy Ghost on the faithful ministrations of His commissioned servants, set apart for that very end. If they fall into the snare of the devil, and are taken captive by him at his will, shall not their blood lie at the door of the man of God who prevented them not, but left them to grow up willing servants of sin and Satan, from whom Christ had set them free?

In the catechising of the young then, brethren, I earnestly exhort you to be yet more strenuous and unwearied than so many of you now are showing yourselves. It is a labor full of rich reward, bounden on us by the strongest obligations, and peculiarly called for by the aspect of the times.

In preaching, too, there is room and occasion for improvement. Very many of those who hear us, "have need to be taught the first principles of the oracles of God." Even the intelligent and refined, after a long course of steady attendance on public services, sometimes manifest, when sickness or calamity unlocks the secrets of the soul, an astonishing ignorance of the very "principles of the doctrine of Christ," even "the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Such cases, and I know that they occur not unfrequently, make it plain that we need to inculcate with great distinctness and directness the fundamentals of the Gospel, and to assure ourselves that none among those committed to our care, can by possibility, through fault of ours, remain ignorant of the things that concern their peace. It is not enough that we draw hearers and be heard willingly. So Herod heard John the Baptist gladly, before he cut off his head; and the prophesying of Ezekiel was unto the children of his people as the very lovely song of one that hath a pleasant voice, and can play well on an instrument, when they had set up their idols in their hearts, and the stumbling block of their iniquity before their face. Popular preaching is by no means always profitable teaching, but rather the reverse. The multitude will be more often drawn by fluent discourse and eloquent though pointless harangues, than by edifying presentation of necessary truth, and earnest enforcement of neglected duty. Nevertheless, we are bound not to please men, but God; and in order to His approbation we must so frame our instructions that they may find their way to the hearts and take fast hold upon the consciences of those who hear. With that end we must preach not only plainly and earnestly, but on topics suited to the wants of those whom we address. The controversies of the day; the errors of our brethren; the corruptions and abuses of those around us; the differences among those who adopt our common standards; the weak points of antagonistic systems of doctrine or discipline; are for the most part out of place in the pulpit. They may be treated of, as far as needful, in the freedom of pastoral instruction at parochial visits: the pulpit, in our times at least, demands themes of another kind. *Positive* teaching is the want of the day. Lay down, in terms not to be mistaken, the great truths of the Law of God. Present, in broad and strong relief, the facts of redemption as they apply *to us,* and affect *our* position in time and eternity. Convince the world of sin and unbelief, by home-urged appeals to facts of daily experience, and exhibition of things as they really are, around and among ourselves, in their relation, not to the doings and opinions of our fellow-men, but to God and *eternity.* Build up the spiritual house of God, by assiduous labor in hewing out and polishing its living stones—warning, counselling, exhorting, admonishing, and reproving your people with constant reference to their particular needs. Generally, this will require a strain of teaching least congenial to their peculiar tastes and predilections. A worldly, money-making people, does not need to be cautioned against self-righteousness and asceticism. A multitude having itching ears is in no danger from priestcraft. The population of a country in which liberty is running wild, needs few exhortations to stand fast in the liberty wherewith Christ hath made us free. A Sunday church-going congregation content with a sermon once a week, or, it may be twice a month, is litttle profited by denunciations of fanaticism and irregular devotion. Those who neither appreciate nor use the provisions of the Church for their spiritual edification, are harmed rather than advantaged by hearing their continual praises. The very same ends that are aimed at by such misdirected efforts may be more effectually attained by setting forth to each class its respective deficiency, and to all, the operations of the Spirit in purifying, spiritualising, humbling, sobering, steadying, and restraining those in whom He dwells. Instead of abusing Romanism and the sects, because they tend, in their several ways, to the encouragement of the flesh, let us assail *the flesh* itself, and by faithful, downright, unremitting denunciations of its works and fruits, sap the very roots, and dry up the nourishment of heresy and schism in all their forms. Let the exceeding sinfulness of sin be faithfully portrayed; the righteousness of God in Christ proclaimed in all simplicity, and with the fervor which must actuate men who *know* the blessing it is their privilege to offer to their brethren; let unbelief be searched out and exposed with ceaseless vigilance and unsparing severity, and the life of faith exhibited and enforced with honest earnestness: let the awful reality of unseen things, and the mysterious truths of the Incarnation, Atonement, Intercession, and ever-present Reign of the Lord Jesus Christ, be insisted on, as a man would on his brother's swallowing an antidote for the poison which he knew to be working in his vitals:—and we may spare much pains now thrown away on errors which are seductive only in proportion as ignorance, carnal-mindedness, unbelief, and vicious habits, are prevalent. Teach "*sound* doctrine" with sufficient diligence, and you can well afford to let the unsound alone. Beat the enemy from his stronghold in the heart, and his outposts can do no injury. Obey the command of Paul to Titus, to "*affirm* constantly those things which are good and profitable unto men, that they which have believed in God might be careful to maintain good works," and to "*avoid* foolish questions, and genealogies, and contentions, and strivings about" "unprofitable and vain" variations in opinion. Let "the truth which is *after godliness*" be acknowledged, and "the faith once delivered to the saints" is in no danger from error in any shape or form.

TO BE CONTINUED.

Advertisements.

SCHOOLS.

BOARDING SCHOOL, SHREWSBURY, N. J.
Rev. H. FINCH, Principal.

THE Winter Term of this School will commence on Monday, the 2d of November.

Terms, $75 per Term—Pupil to furnish his Bed and Bedding.

References—Rev. William Berrian, D.D.; Rev. Professor John D. Ogilby, D.D., at the Theological Seminary, Chelsea; Rev. Matthew H. Henderson, Newark, N. J.; Thomas C. Butler, Esq., No. 20 John street; Floyd Smith, Esq., No. 12 John street.

October 17—tf

AN Episcopal Clergyman of much experience in the instruction of youth, living in a very healthy and pleasant situation in the immediate vicinity of this city, is desirous of taking into his family eight boys from the age of eight to 12 years, and fully and affectionately to incorporate them therein; to whom special and devoted attention would be paid as to their moral and religious, as well as to their literary education. If desirable the Modern languages would be added to the course of instruction. Two boys of the above number of the most respectable families are already engaged.

Apply for information to
STANFORD & SWORDS,
October 24, 1846—tf.

ST. MATTHEW'S HALL,
Port Colden, Warren county, N. J.
REV. P. L. JAQUES, Rector.

THE Winter Session of this Institution for boys, will commence on the 2d of November next. Terms, per session of five months, $75, payable *in advance.*

Music, Drawing, and Painting, extra.

For further information, or the admission of pupils, apply to the Rector at the Hall.

September 5—tf

A CLASSICAL and English School for boys will be opened on Monday, the 12th October, in a building now erecting for the purpose, in 24th street, between 4th and Lexington Avenues.

The school will be under the supervision of the Rev. Lawson Carter, the Rev. Dr. Henry, Professor of Philosophy in the University of New York, and the Rev. S. L. Southard, Rector of Calvary Church.

Applications must be made to the Rev. Lawson Carter, 23d st. near Lexington Avenue; or at the School building 24th st., next house to 4th Avenue.

September 12—tf

TO PARENTS AND GUARDIANS.

A CLERGYMAN in the country, having engaged an accomplished lady as Teacher to his little daughter, seven and a half years old, would receive into his family two or three more little girls of about the same age. They will be at all times under the *special charge* of the teacher, and will receive in all respects, the same faithful attention and care of his own child.

Terms—$136 per annum, *one half to be paid in advance.*

Apply to Mr. Floyd Smith, at the Churchman office, No. 12 John street. Sept. 5—tf

TEACHER WANTED.

A YOUNG GENTLEMAN who can give instruction in the higher English branches will find a situation every way desirable in a Female Seminary in Virginia—where but a few hours of his time daily will be required, and ample facilities afforded for private study. The arrangement may be temporary for the Winter, or permanent, if mutually agreeable. He will be expected to enter upon his duties on the 1st of October.

Apply at this office.
September 12—tf

ST. PAUL'S COLLEGE.—The duties of this institution will be resumed on the first Monday in October. The Prospectus may be had at the Church Depository, 20 John street, New York, or by addressing the subscriber,
J. G. BARTON, Rector.
College Point, N. Y.

CHURCH SCHOOL, for English and Introductory Classical Education, (10, West Twentieth street,) Under the supervision of the Pastor of the Church of the Holy Communion.
W. B. STOUGHTON, Teacher.
Re-opens on the first Monday in September.
August 29.

ST. MARY'S HALL, BURLINGTON.

THE Winter Term of this Institution will open on Monday, 2d November.
Address the Bishop of New Jersey.
October 10—5t

BURLINGTON COLLEGE.

THE Preparatory School of Burlington College will be opened for the reception of a limited number of boys, on the first day of November next. All applications for admission, beyond that number, will have relative priority for the following term.

This school is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting, and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—will be one hundred and fifty dollars, payable always in advance. There will be no additional charge of any kind. Boys, who remain during the vacations, which are the months of April and October, will be charged fifteen dollars, for each.

Applications for admission to be made to the Rt. Rev. George W. Doane, D.D., LL.D., President of Burlington College, Burlington, N. J.

Burlington, 11 September, 1846—Oct. 3—2m.

EPISCOPAL COLLEGIATE INSTITUTE,
Stapleton, Staten Island.
Rev. THOMAS TOWELL, A. M., Principal.

THE WINTER Session of this Institution will commence on the first of November. Parents who desire for their children a thorough education, on Christian principles, strict attention to their persons and manners, and a comfortable and happy home, are invited to call and examine for themselves. The Principal might, as is customary, append as references, the name of many of the best and most distinguished men, but he prefers stating a fact which ought to have more weight than a *number* of names, viz., that since its first establishment, now nearly three years, not a boarder has *as yet* left the Institution—not a parent dissatisfied. The pupils wear a uniform, and an officer is in attendance three times a week to drill them, for the purpose of promoting *health* and improving their *carriage.* October 24.

ORGANS.

THE subscriber offers for sale the following Organs viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also, two elegant Parlor Organs, in Mahogany polished cases.

Also, a Dumb Organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.
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sept 7—y Centre street, head of Canal.

ORGAN MANUFACTORY, 83 Anthony street, N. Y.—[Established 10 years.]—The subscriber is prepared to receive orders for Church and Parlor Organs of all dimensions.

He is now building the following Organs, viz;

An immense Organ of 40 stops, 23 feet wide, 30 feet high—value $5000—for Christ Church, New Orleans.

[This will be one of the largest Organs in the United States.

Also, a large Organ for Church of the Annunciation, New Orleans.

A ditto for an Epis. Ch. in Northern N. Y.
A ditto for an Epis. Ch. in this city.
A ditto for a Baptist Ch. in this city.
A ditto for a Public Hall in this city.
A ditto for an Epis. Ch. on Long Island.
A ditto for an Epis. Ch. in Maryland.
And also several Parlor Organs to order.
Oct. 17 GEORGE JARDINE.

ORGANS.

THE subscriber offers for sale at his Piano Forte and Music Warehouse, No. 411 Broadway, two Organs in good condition, equal to new. One well suited for a small Church. Compass GG to F in Alt. (5 octaves,) containing open diapason, stop diapason, treble, principal, and fifteenth, with shifting movement to take off principal—the whole enclosed in a general swell. The other is similar to the first, with the exception of the shifting movement and swell.
DANIEL WALKER, 411 RBroadway.
Oct. 17—4t$

BOOKS.

IMPORTANT WORKS IN PRESS, AND WILL BE published immediately by
STANFORD & SWORDS, 139 Broadway.

No. 1.

Bishop Brownwell's Commentary on the Book of Common Prayer. A new and *cheap* Edition of this valuable work, (of which S. & S. have become the purchasers,) in royal octavo.

2.

Recantation, or the Confessions of a convert to Romanism, edited by the Rev. W. I. Kip, Rector of St. Paul's Church, Albany.

3.

Puritanism not genuine Protestantism, a Review of "Hall's Puritans and their Principles," by the Rev. A. B. Chapin, author of "The Primitive Church," &c. &c.

4.

Selectæ e Patribus seu Theologia summa Clericus haud in utile in usum juventatis academicæ auctore, H. M. Mason, D. D., *nearly ready.*

5.

Remains of the late Rev. Wm. Jackson, Rector of St. Paul's Church, Louisville, and formerly of St. Stephen's, New York.

6.

Reasons for refusing to Consecrate a Church having an ALTAR instead of a Communion Table; or the doctrine of Scripture and of the Protestant Episcopal Church as to "a Sacrifice in the Lord's Supper and a Priesthood in the Christian ministry," by Bishop McIlvaine.

7.

Also, will be ready in a few days, The Churchman's Reasons for his Faith and Practice, with an Appendix on the doctrine of Developement. By the Rev. N. S. Richardson, Rector of Christ Church, Derby Conn.

HORÆ APOCALYPTICÆ, or a Commentary on the Apocalypse, by the Rev. E. B. Elliott, 4 vols. London, 1846.
Bishop Bulls whole Works, 8 vols. Oxford; 1846.
Waterland's Complete Works, 6 vols. Oxford, 1843.
Concise Glossary of Terms used in Grecian, Roman, Italian and Gothic Architecture.
Anglican Church Architecture, with some remarks upon Ecclesiastical Furniture, by James Barr. Third edition.
Bloxam's Gothic Architecture.
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DR. STONE'S NEW WORK.

THE Church Universal—a series of discourses on the true comprehension of the Church as exhibited mainly in the Holy Scriptures, and subordinately in the standards of the Protestant Episcopal Church. With thoughts on Church Government and Worship, and a view of the Church in Heaven. By the Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn.

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Just Published, for September.

THE YOUNG CHURCHMANS MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price, $1 50 per annum. July 11—yly

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THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.
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